



# Today's English New Testament

**Don Klingensmith**

\$7.50

# TODAY'S ENGLISH NEW TESTAMENT

*by*

Don Klingensmith

God has raised Jesus from the dead,  
and he is alive, and we may know  
him, now.

This is the new Testament message  
to the churches and to all people.

Reading this message in words we  
understand gives our lives meaning  
and we are turned to faith and hope  
and love.

Hundreds, if not thousands, helped  
to read and check the manuscripts to  
pick words they understood, for this  
translation.

Whenever anyone said, "What does  
that mean?" understandable words  
were found.

That is why this work is truly To-  
DAY'S ENGLISH NEW TESTAMENT.

Jesus says, "The seed is the Word  
of God."

There has been a translation of the  
Word in the common language with  
every great awakening of history.

*(Continued on back flap)*

*(Continued from front flap)*

People took it for the guide for their lives. And they helped to scatter it.

As the people helped to pick the words for this translation, it has been blessed of God in the present Awakening.

Evidences: Narcotics use has faded. Hospitals and jails have lighter loads. Churches are built.

Ask for parts or portions to scatter, at cost. *Published by Vantage Press, Inc., 516 West 34th Street, New York, N. Y. 10001.*



**Don Klingensmith**

“Voice of shouting in the open range,  
‘Prepare the road of the Lord.  
Make his paths right away.’”—Mark 1:3.

Jesus came . . . preaching . . . , “The time has been completed and the Kingdom of God has come near. Change your thinking and believe this good news.”—Mark 1:14.

“Go, do business with what you have and give to the outcast and you shall have treasure in heaven. And come with me.”—Mark 10:21.

“No one can serve two masters.”—Matt. 6:24.

“As you are going, teach all nations. . . . And look, I am with you all the days, even to the end of the age.”—Matt. 28:19-20.

“Let every soul be obedient to best authority. For there is no authority except under God. That is, those who have come to obedience under God.”—Rom. 13:1.

“My brothers, do not be children in your minds, but be babies in badness. Be full grown in your minds.”—1 Cor. 14:20.

“Now faith is the real part of things hoped for. It is the proof we do not see.”—Heb. 11:1.

“Do not get drunk. Keep alert.”—1 Pet. 5:8.

**VANTAGE PRESS, Inc., 516 West 34th Street, New York, N. Y. 10001**

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ENGLISH  
NEW TESTAMENT**



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ENGLISH  
NEW TESTAMENT

DON KLINGENSMITH

VANTAGE PRESS

New York    Washington    Hollywood

FIRST EDITION

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## INTRODUCTION

The most important message of the New Testament, is that Jesus lived among us. He was killed and buried. And, to show his love and care for each one of us, God raised him from the dead and he is alive and you can know him, now.

When the Holy Spirit came on the believers on the Day of Pentecost, "They began to speak with other tongues as the Spirit gave them something worth repeating." The visiting neighbors and strangers heard, and understood, "Each one in his own dialect in which he was born . . . the wonderful works of God."

"Peter stood up with the Eleven and raised his voice and said something worth repeating to them." He told them that God has raised Jesus from the dead and has made him both Ruler and Judge.

This translation was made with only one idea in mind—to make the message of this book understood by all people who read and listen to its message in the English language.

So as, "There is no final interpretation of the Master-piece," please indicate to us the place where anyone says, "What does that mean?" And send your answer along also, It might be included in the next printing. That is how this translation was made.

Westcott and Hort, with occasional references to Nestle's, is the Greek text used. References have been made to the United Bible Society Text since it has been published.



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**TODAY'S  
ENGLISH  
NEW TESTAMENT**



## *ACCORDING TO MATTHEW*

Book of ancestors of Jesus Christ, son of David, son of Abraham. Abraham was father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah the father of Phares and Zara by Tamar, Phares the father of Hesrom, Hesrom the father of Aram, Aram the father of Aminidab, Aminidab the father of Naason, Naason the father of Salmon, Salmon the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse, Jesse the father of King David.

David was the father of Solomon by the wife of Uriah. Solomon the father of Rehoboam, Rehoboam the father of Abia, Abia the father of Asaph, Asaph the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah, Josiah the father of Jechoniah and his brothers, at the time of the Displacement to Babylon.

After the displacement to Babylon Jechoniah was the father of Salathel, Salathel the father of Zorobabel, Zorobabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, Eliud the father of Eleazer, Eleazer the father of Mathan, Mathan the father of Jacob, Jacob the father of Joseph, the husband of Mary, from whom was born Jesus who is called Christ.

So then all the fathers from Abraham to David were fourteen generations, and from David to the Displacement to Babylon were fourteen generations, and from the Displacement to Babylon to the birth of Christ were fourteen generations.

Now the birth of Jesus Christ was like this: When his

mother Mary was engaged to Joseph, before they were married, she was found to be with the child by the Holy Spirit. But Joseph, her husband, was just and did not want to give her public shame. So he decided to give her a private divorce. But while he was thinking about this, a messenger of the Lord appeared in a dream and said, "Joseph, son of David, do not be afraid to take your wife Mary, for that which is to be born from her is of the Holy Spirit. She shall bear a son and you shall call his name Jesus, for he shall save his people from their sins."

All this came about that the word of the Lord by the Prophet might be completed that said.

"Look, the virgin shall be with child and shall bear a son, and his name shall be Emmanuel "

This interpreted means, "God with us."

When Joseph woke up he did as the messenger of the Lord ordered him and he married his wife but did not live with her as a husband until she bore a son. And he called his name Jesus.

Now when Jesus was born in Bethlehem of Judeah in the days of King Herod, magi came from the East to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the East and we have come to worship him."

King Herod was troubled when he heard this and all Jerusalem with him. He called together all the rulers and scholars of the people and asked them where Christ should be born.

They said to him, "In Bethlehem of Judeah, for it is written like this by the prophet.

'And you, Bethlehem, Land of Judeah, are far from least among the rulers of Judah, for from you shall come a ruler that shall care as a shepherd for my people Israel.' "

Then Herod secretly called the magi and inquired carefully of them what time the star appeared. Then he sent them to Bethlehem, saying, "Go, look carefully for the child.



When you have found him bring me word. I also will come and worship him."

When they heard the king they went their way. And the star they had seen in the East went before them until it came and stood over where the young child was. And when they saw the star they rejoiced with tremendous joy. When they came into the house they saw the child with Mary, his mother, and they fell down and worshipped him. Then they opened their treasures and gave him gifts—gold, and perfume and myrrh. As they were warned in a dream not to go back to Herod, they went back to their own country by another road.

Now when they had gone, a messenger of the Lord appeared to Joseph in a dream saying, "Get up, take the young child and his mother and escape to Egypt. Stay there until I tell you. Herod is about to look for the young child to kill him."

Then he got up and took the young child and his mother by night and left for Egypt. He was there until the death of Herod; that the word of the Lord might be completed by the prophet, saying,

"Out of Egypt I have called my son."

When Herod saw that he had been tricked by the magi, he was furiously angry. He sent and killed all the boys in Bethlehem and in all the country around, from two years of age and under. That was according to the time he had so carefully inquired of the magi.

Then were completed the words according to Jeremiah the Prophet, saying,

"A voice is heard in Rama: wailing and great mourning: Rachel mourning for her children and would not be encouraged because they are no more."

When Herod was dead, a messenger of the Lord appeared to Joseph in a dream in Egypt and said, "Get up, take the child and his mother and go to the land of Israel. They are dead who hunted for the child's life." So he got up and went to the land of Israel. When he heard that Arkelaus was king of Judea in the place of his father Herod, he was afraid to go there. As he was warned in a dream he went to the country of Galilee. He came and settled down in

Nazareth. This was to complete the word of the prophet that he should be called a Nazarene.

In those days, John the Baptizer came preaching in the open range of Judea. He said, "Change your thinking for the Kingdom of the Heavens has come near.

"For this is what was spoken by Isaiah the prophet when he said,

"The voice of shouting in the open range.

Prepare the road of the Lord.

Make his path straight."

Now John was dressed in a camel hair garment with a leather belt around his waist. His food was grasshoppers and honey from the field.

Then Jerusalem and all Judea and all the country around Judea came out to him. They were baptized in the Jordan River by him when they confessed their sins. When he saw many of the Orthodox and Liberals coming out to the baptism, he said to them, "Nest of poison snakes! Who has warned you to flee from the coming wrath? Then do works worthy of change of thinking. And do you think to say among yourselves, 'We have Abraham for our father,' for I tell you, that God is able to raise up children to Abraham out of these stones. Now the ax is laid at the root of the tree. Every tree that does not bring forth good fruit is cut down and thrown into the fire. Now I baptize you with water to change of thinking. There is one coming after me who is greater than I. One whose shoelaces I am not fit to unfasten. He will baptize you with the Holy Spirit and fire, whose fan is in his hand and he will clean thoroly his threshing floor and he will gather his wheat into his granary, but the chaff he will burn with unquenchable fire."

Then Jesus came from Galilee to the Jordan to John to be baptized by him. But John stopped him, and said, "I need to be baptized by you, and do you come to me?"

Jesus answered him, saying, "Let it be so now. For this way is fitting for us to complete all justice." Then John baptized him.

When Jesus was baptized, he immediately went up from the water and look, the heavens opened and he saw the Spirit of God coming down like a pigeon and it rested on

him. And a voice from heaven was heard, saying, "This is my Son, the Beloved, in him is delight."

Then Jesus was led by the Spirit into the open range to be tested by the Devil. He fasted forty days and forty nights. Afterwards he was hungry. Then the Tempter came to him, saying, "If you are the Son of God, speak that these stones may become bread."

But he answered, "It is written,

'It is not by bread only that man lives, but by every command coming from the mouth of God.'"

Then the Devil brought him to the Holy City and sat him on the highest point of the Temple and said to him, "If you are the Son of God, throw yourself down, for it is written,

'He will give his messengers watch over you,'  
and,

'They will bear you up in their hands so  
that you will not bump your foot against a stone.'"

Jesus answered him, "Again it is written,

'You shall not put the Lord your God to the test.'"

Again, the Devil took him up into a great high mountain and showed him all the kingdoms of the world and their glory and said to him, "If you will fall down and worship me, I will give you all of these."

Then Jesus said to him, "Get gone, Satan, for it is written,

'You shall worship the Lord your God and serve him only.'"

Then the Devil left him and messengers came and took care of his needs.

When he heard that John had been arrested, he went to Galilee. He left Nazareth and came to live at Capernaum by the sea, in the territory of Zebulun and Naphtali. This was so the words of the Prophet Isaiah might be completed when he said,

"Land of Zebulun and land of Naphtali, the sea road beyond Jordan, Galilee of the Pagans, The people sitting in darkness have seen great light, and to those sitting in the land of shadow of death, light has appeared."

After this, Jesus came preaching and saying, "Change

your thinking, for the Kingdom of the Heavens has come near."

As he was walking by the Sea of Galilee he saw two brothers, Simon called Peter, and his brother Andrew. They were throwing a net into the sea, for they were fishers. He said to them, "Come with me and I will make you fishers of men." They immediately left the nets and went with him. He went on from there and saw two brothers, James the son of Zebedee and his brother John. They were in the boat with their father, Zebedee, mending their nets. He called them. They immediately left the boat and their father Zebedee and went with him.

And he went about all Galilee teaching in their synagogues and preaching the good news of the Kingdom and treating every disease and every sickness among the people. So they talked about him thru all Syria. They brought to him all sick and those that had different kinds of diseases and who hurt, demoniacs and epileptics and the paralyzed, and he healed them. And great crowds followed him from Galilee and the Ten Cities and Jerusalem and Judea and beyond Jordan.

And when he saw the crowds he went up into a mountain. And when he sat down his students came to him. And he opened his mouth and taught them, saying,

"Happy are the poor in spirit

for theirs is the Kingdom of the Heavens.

Happy are those who mourn

for they shall be encouraged.

Happy are the gentle people

for they shall be satisfied.

Happy are the merciful

for they shall have mercy.

Happy are the clean of heart

for they shall see God.

Happy are the peace doers

for they shall be called children of God.

Happy are those who are persecuted because of justice

for theirs is the Kingdom of the Heavens.

Happy are you when men shall yell at you

and persecute you

and say all kinds of evil against you falsely because of me.

Rejoice and be glad

for your pay will be great in the heavens.

That is how they persecuted the prophets before you.

“You are the salt of the earth. If the salt has lost its saltiness, how will it be salted? It is then fit for nothing but to be thrown out and be walked on by people.

“You are the light of the world. A city set on a hill cannot be hid. Men do not light a lamp to hide under a bucket but to put on a lampstand to give light to all that are in the house. Let your light so shine before men that they will see your good works and glorify your Father in the heavens.

“Do not think that I have come to destroy the law or the prophets. I did not come to destroy but to make complete. For I truly tell you that even tho heaven and earth pass away, one ‘i’ or one crossing of the ‘t’ shall not pass away from the law until all is completed. For whoever shall break even one of these least commands and teach men so, shall be called least in the Kingdom of the Heavens. But whoever does and teaches them shall be called great in the Kingdom of the Heavens. For I tell you, that unless your justice goes past that of the scholars and Orthodox you will not get into the Kingdom of the Heavens.

“You have heard that it has been said by the old people,

‘Do not murder, for whoever murders shall be liable to the court.’

“But I say to you, whoever keeps angry with his brother shall be liable to the court. And whoever swears at his brother shall be liable to the Supreme Court. And whoever belittles his brother shall be liable to the fire of the junk pile. So, if you bring your gifts to the altar and there you remember that your brother has something against you, leave your gift there before the altar and go first and talk it over with your brother, then come and offer your gift.

“Straighten things up quickly with your opponent while you are on the road with him, or maybe the opponent will turn you over to the court, and the court may throw you in jail. I truly tell you that you will not get out until you have paid the very last kodrante.<sup>1</sup>

“You have heard that it was said,  
‘You shall not commit adultery.’

But I say to you, whoever looks at a woman for lust has already committed adultery with her in his heart. Then, if your right eye offends you, pull it out and throw it away. It is better that you lose one member than that your whole body be thrown on the junk pile. And, if your right hand offends you, cut it off and throw it away. It is better that you lose one of your members than that your whole body go to the junk pile.

“You have heard that,  
‘If anyone divorces his wife, let him give her a bill of divorcement.’

But I say to you, anyone who divorces his wife except for prostitution, makes her commit adultery. And whoever marries a divorced woman commits adultery.

“Again, you have heard it was said by the old people,  
‘You shall not swear but you shall keep your pledge to the Lord.’

But I say to you, you shall not make any oath at all; neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool under his feet; nor by Jerusalem, for it is the city of the Great King. Neither take an oath by your head, for you cannot make one hair white or black. But when you talk let your ‘yes’ be ‘yes’ and your ‘no,’ ‘no.’ But whatever is more than this comes of evil.

“You have heard that it was said,  
‘Eye for eye and tooth for tooth.’

But I say to you, do not fight back at the evil one. But whoever slaps you on the right cheek, turn to him also the other one. And if anyone wants your coat, let him have your vest also. And if anyone makes you carry his load one mile go with him two.

“Give to the one that asks of you and do not turn the borrower away.”

“You have heard that it was said,  
‘Love your neighbor and hate your enemy.’

But I say to you, love your enemies and pray for those who persecute you. Then you shall be children of your Father in heavens. For he sends sunshine on the evil and good and rain

on the just and unjust. For if you love those who love you, what do you get out of it? Do not the tax collectors do that? And if you greet only your brother, how much more do you do? Do not Pagans do that? So therefore be complete, even as your Father in heaven is complete.

“Look out that you do not do your good deeds before people, to be seen of them. If you do, you have nothing coming from your Father who is in the heavens.

“So then, when you make a donation, do not make a fuss about it as the stage players do in the meeting places and public places, so they may have praise of men. I truly say to you, they get what they have coming. But when you make a donation, do not let your left hand know what your right hand does. So let your donations be in secret and your Father who sees in secret will give back to you.

“And when you pray, you shall not be as the stage players. They like to stand in the synagogues and street corners when they pray where people can see them. I truly say to you, they get what they have coming. When you pray, go to your private place and shut the door. Then pray to your Father in secret. And your Father that sees in secret will reward you. But when you pray, do not bat words as the Pagans do. They think they will be heard if they use plenty of words. Do not be like them. Your Father knows the things you need before you ask him. Then you pray like this:

Our Father in heaven let your name be holy, let your kingdom come, let your will be done as in heaven, so on earth. Give us today our spiritual bread. And forgive us our debts as we have also forgiven our debtors. And do not lead us into temptation but deliver us from evil.<sup>2</sup>

“For if you forgive those who trespass against you, your Father in heaven will also forgive you. But if you do not forgive those who trespass against you neither will your Father forgive you your trespasses.

“When you fast, do not be gloomy like the stage players. For they dirty their faces to appear to men to fast. I truly tell you, they have their pay.

“But when you fast, dress your hair and wash your face so you do not appear to men to fast, but to your Father in

secret. And your Father who sees in secret will give to you.

“Do not store up your reserves upon earth where moth and rust waste and thieves come in and steal. But store up your reserves in heaven where neither moth nor rust wastes nor thieves come in nor steal. For where your reserve is there is where your heart will be.

“The eye is the light of the body. If your eye is sound your whole body is dark. So if the light within you is dark, how great is that darkness.

“No one can serve two bosses. For he will hate one and love the other. Or he will look up to one and look down on the other. You cannot serve God and treasure.

“For this reason, I say to you, do not worry about your life, what you will eat and drink, nor for your body what you shall wear. Is not your life more than over eating or your body than clothing?

“Watch the birds of the air. They neither sow nor harvest nor gather into granaries, and your Father in heaven feeds them. Are you not much different from them? Which of you by worry can grow a foot taller? And why worry about clothing? Learn from the lilies of the field how they grow. They neither work hard nor spin. Yet I tell you that even Solomon in all his glory was never dressed like one of these. If God so clothes the grass of the field which is here today and tomorrow is thrown into the oven, will he not much more clothe you of little faith?

“So do not worry, saying ‘What shall we eat?’ or ‘With what shall we be dressed?’ The Pagans are always hunting for all these. For your heavenly Father knows you need all of these things. But hunt first for his kingdom and his justice and all these will be added to you. So do not keep worrying about tomorrow, for tomorrow has its own trouble. Enough for each day is its troubles.

“Do not judge that you be not judged. For with the judgment you judge, you will be judged and in the same measure you measure, it shall be measured to you. So why do you see the speck in your brother’s eye and do not notice the board in your own eye? Or how will you say to your brother ‘Let me take the speck out of your eye,’ when there is a board in your eye? Stage player, first take the board out



of your eye, then you can easily see to take the speck out of your brother's eye.

“Neither give the holy thing to the dogs nor throw your pearls before hogs; for they will walk all over them with their feet and turn to tear you.

“Ask and it will be given to you. Hunt and you will find. Knock and it will be opened to you. For every one who asks receives, and he who hunts finds, and to the one who knocks it will be opened.

“Or what man of you who has a son asking for bread will give him a stone? Or if he will ask for a fish will he give him a poison snake?

“If then you who are sinful know how to give good gifts to your children, how much more will your Father in the heavens give good to those who ask him?

“So then whatever you wish that men should do to you, you do the same to them, for this is the law and the prophets.

“Go in at the narrow gate because wide and roomy is the road going to ruin and there are many who are going that way. Because the gate to life is narrow and the way pressed in, there are few who find it.

“Watch out for false prophets. They come to you in sheep's clothing but inwardly they are destroying wolves.

“You will know them by their fruits. Men do not gather grapes from thorn bushes nor figs from briars. For every good tree produces good fruit but the worthless tree produces bad fruit.

“The good tree cannot produce bad fruit. Neither can a worthless tree produce good fruit. Every tree that does not produce good fruit is cut down and thrown into the fire. Therefore you will know them by their fruits.

“Not every one who says to me, ‘Lord, Lord,’ will go into the Kingdom of the Heavens, but he who does the will of my Father who is in heaven. Many will say to me that day, ‘Lord, Lord, have we not prophesied in your name and in your name cast out demons and in your name done many powerful works? And then I will confess to them, ‘I never knew you. Go away from me, all you lawless workers.’

“So then, every one who hears these words of mine and

does them, I will liken him to a careful man who built his house upon the bed rock. And the rain fell and the stream rose and the wind blew and beat upon that house and it did not fall for its foundation was laid on the bed rock.

“And everyone who hears these words of mine and does not do them, I will liken to a weak minded man who built his house on the sand. And the rain fell and the streams rose and the wind blew and broke up that house and it fell and its wreckage was great.”

And it came about that when Jesus had ended these sayings the crowds were astounded by his teaching. For his teaching was with authority and not as their scholars.

Now when he came down from the mountain, great crowds went with him. And look, a leper came praying, saying, “Lord, if you wish, you can make me clean.”

Jesus reached out his hand and touched him, saying, “I will. Be clean.” Immediately he was cleaned of his leprosy. And Jesus said to him, “See that you say nothing. But go, show yourself to the priest and bring the gift Moses commanded for a witness to them.”

When he came into Capernaum, the colonel came begging to him and saying, “Lord, my boy is at home, paralyzed, terribly tormented.”

He said to him, “When I come I will heal him.”

But the colonel answered “Lord, I am not fit for you to come under my roof. Only say the word and my boy will be healed. For I myself am also a man under authority and I have soldiers under me. I say to this one, Come, and he comes; and to another. Go, and he goes; and to my slave, Do this, and he does it.”

Jesus was amazed when he heard this and he said to those going with him, “I truly tell you I have never found so great faith in Israel. And many will come from the East and the West and will sit down with Abraham and Isaac and Jacob in the Kingdom of the Heavens. But the sons of the Kingdom will be thrown out into outer darkness and there will be wailing and grinding of teeth.” Then Jesus said to the colonel, “Go. Let it be according to your faith.” And the boy was cured in that same hour.

When he came into Peter's house, he saw his mother-in-law in bed with a fever. He touched her hand and the fever left her and she rose to serve them. So when evening came, they brought to him many who were demon-possessed and he cast the spirits out by a word. And he treated all who were ill. So the words of the Prophet Isaiah were completed that said,

"He has taken our sickness and carried our troubles."

When Jesus saw the crowd around him he commanded to go to the other side. And one of the scholars came to him, saying, "Teacher, I will go with you wherever you go."

And Jesus said to him, "Foxes have holes and birds of heaven nests. But the Son of Man has no place to lay his head."

Another of his students said, "Lord, let me first go and bury my father."

But Jesus said to him, "You come with me and let the dead bury its own dead."

He went down into a boat with his students. And there was a great storm so that the waves covered the boat. But he was sleeping. They came to get him up, saying, "Lord, save us or we will be destroyed."

He said to them, "Why are you afraid, O little faith?" Then he rose to command the wind and lake and there came a great calm. So the men were amazed and said, "What kind of one is this that even the wind and sea obey him?"

And when he came to the other side to the country of the Gadarenes two demon-possessed men came out of the mbs to meet him. They were so fierce that no one was able to use the road. And they shouted, saying, "What have we to do with you, Son of God? Have you come before the time to trouble us?"

Now there was a way off a large herd of hogs feeding. And the demons begged him, saying, "If you cast us out, send us into the herd of hogs."

He said to them, "Go." So they came out and went into the hogs. And look, the whole herd ran down a steep place into the lake and died in the water.

So the herdsmen ran away into the town and told everything and the things about the demon-possessed. And look,

the whole town went out to meet Jesus. When they saw him they begged him to leave the country.

He crossed over into his own city when he went into the boat. They brought him a paralytic lying on a bed. When he saw their faith, he said, "Have courage, son. Your sins are forgiven."

When some of the scholars saw that, they said among themselves, "This one slanders."

When Jesus knew that they wondered among themselves, he said, "Why do you think evil in your hearts? For which is easier to say, 'Your sins are forgiven,' or to say, 'Get up and walk?' But that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralytic, "Get up. Pick up your cot and go to your house."

He got up and went home. The crowd was afraid when they saw that and glorified God for giving such authority to men.

When Jesus was leaving there, he saw a man named Matthew sitting at the tax office. He said to him, "Come with me." He got up and went with him.

And he made him a feast in his house. Many tax collectors and sinners came to recline with Jesus and his students. When the Orthodox saw it, they said to his students, "Why does your teacher eat with tax collectors and sinners?"

When he heard that he said, "The strong need no healing, but the ill. But go and learn what this means,

'I desire mercy and not sacrifice.

For I did not come to call the just, but sinners."

Then the students of John came to him saying, "Why do we and the Orthodox fast but your students do not fast?"

Jesus said to them, "Can the sons of the bridechamber mourn while the bridegroom is still with them? The day will come when the bridegroom will be taken away from them. Then they will fast.

"For no one sews an unshrunk patch on a worn out coat. For the repair will pull away from the coat and the tear is made worse.

"No one pours new wine into worn out skins, or else the wine spills and the skins be destroyed. But new wine must

be put in new wineskins and both are kept together.”

When he had said these things to them, one of the officers came to him begging saying, “My daughter has just died. But she will live if you come and put your hands on her.” Jesus and his students rose up to go with him.

A woman who had a flow of blood for twelve years came up behind and touched the tassel of his robe. For she said within herself, “If I can only touch his robe, I shall be saved.”

Then Jesus turned and said to her, “Have courage, daughter, your faith has saved you.” And the woman was healed from that hour.

Jesus saw the flute players and a crowd wailing, when he came into the officer’s house. He said to them, “Stop mourning. The girl is not dead, but asleep.” They sneered at him. Then he put the crowd out and went in and took her by the hand and raised up the girl. And his fame went out thru all the country.

As he was leaving there, two blind men followed him, shouting,

“Pity us, Son of David.”

The blind men came to Jesus when He came into the house. He said to them, “Do you believe that I have power to do this?”

They answered, “Yes, Lord.”

Then he touched their eyes, saying “Let it be to you according to your faith.” And their eyes were opened. And Jesus ordered them, “See that no one knows this.” But they went out and told it all over that part of the country.

They brought to him a dumb man possessed with a demon when they were going out. He cast out the demon and the dumb man talked. The crowds were amazed, saying, “There was never anything like that ever seen in Israel.”

But the Orthodox said, “He casts out demons by the prince of demons.”

Jesus went about through all the towns and villages teaching in their synagogues and preaching the good news of the Kingdom and treating every disease and weakness. When he saw the crowds, he suffered with them. For they were exhausted and thrown aside, like sheep having no sheep-

herder. Then he said to his students,

“The harvest is great, the workmen few.

So ask the Lord of the harvest to push out workmen into his harvest.”

Then he called together his twelve students and gave them authority over unclean spirits to cast them out and to treat all sickness and all weakness.

Now the names of the twelve missionaries were these; first Simon who is called Peter, and Andrew, his brother; and James, son of Zebedee, and John, his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James, son of Alphaeus, and Thaddaeus; Simon the Canaanite, and Judas Iskariot, who betrayed him.

Jesus sent these twelve, commanding them, saying, “Do not enter the road of the pagans, and the towns of the Samaritans do not enter. But rather go to the lost sheep of the House of Israel.

“When you go, preach, saying “The Kingdom of the Heavens has come near.” Treat sick, raise dead, cleanse lepers, cast out demons. You got without pay. Give without pay.

“Carry neither gold nor silver, nor money in your belts, nor reserve supplies for the road; neither two overcoats. nor shoes, nor staff. For the workman earns his pay.

“When you come into a town or village, inquire who in it is honorable, and stay there until you leave. When you come into a house, greet it. And if the house is honorable, let your peace come upon it. But if the house is not honorable, let your peace come back to you.

“And if anyone will not welcome you nor hear your words, go out of that house or that town knocking the dust off your feet. I truly tell you, it will be more bearable for Sodom and Gomorrah in the Day of Judgment than for that town.

“Look, I send you out as sheep among wolves. Be wise as snakes and gentle as pigeons.

“Look out for men, for they will bring you before rulers. You will be beaten in the synagogues. And you will be brought before governors and kings because of me for a witness to them and the Pagans.

“When you are handed over, do not plan before how or what you will say. It will be given you in that hour what you shall say. For it will be the Spirit of your Father who will speak in you.

“Brother will hand over brother to death and father the son. And children will rise up against parents and kill them. And you will be hated by all because of my name. But that one who stays faithful to the end will be saved.

“When they persecute you in one town, flee to another. For I truly tell you, that you will not have gone to the last town in Israel until the Son of Man shall come.”

“The student is not greater than his teacher nor is the slave greater than his master. It is enough for the student to be as his teacher and the slave as his master. If they have kept calling the teacher Beelzebul, how much more those of his household?

“So do not fear them. There is nothing so well covered that it will not be uncovered, nor hidden that it will not be known. What I tell you in the dark, speak out in the light. What you hear in the ear, preach out in the public place.

“So do not fear those who kill the body, but have no power to kill the soul. But rather fear him who has power to destroy soul and body in the junk pile.

“Are not sparrows sold, two for an as? Yet one of them never falls to the ground without your Father. But even the hairs of your head are all numbered. So do not fear. You are worth more than many sparrows.

“So then all who speak out for me before men, I will speak out for before my Father in the heavens. But he who denies me before men, I will deny before my Father in the heavens.

“Do not think that I have come to bring peace on earth. I came, not to bring peace, but a sword. I came to separate a man and his father and the daughter and her mother and daughter-in-law from mother-in-law. And a man's enemies will be his own household.

“He who loves father or mother more than me is not worthy of me. He who loves son or daughter more than me is not worthy of me. He who finds his life will lose it. And he who loses his life for my sake will find it.

“He who welcomes you, welcomes me. And who welcomes me welcomes him who sent me. He who welcomes a prophet in the name of a prophet will receive a prophet’s pay. And he who welcomes a just man in the name of a just man will receive a just man’s pay.

“And anyone who gives even a cup of cold water to one of these least because he is a student, I truly tell you, he will not lose his pay.”

And it came about that when he had finished commanding his twelve students, he sent them out to teach and to preach in their towns.

Now when John heard in jail the works of Christ, he sent by his students to say to him, “Are you the Coming One or shall we look for another?”

Jesus said to them, “Go tell John what you hear and see. The blind see again and the lame walk, lepers are cleansed and the deaf hear; and the dead are raised up and outcasts get good news. And happy is every one who is not disgusted with me.”

When these went away, Jesus began to say to the crowd about John, “What did you go out into the open range to see? A straw whipped by the wind? But what did you go out to see? A dressed up sissy? You will find those wearing fine clothes hanging around king’s houses. But why did you go out? To see a prophet? Yes, I tell you, and above all others a prophet. For he is the one about whom it is written.

‘Look, I send my messenger before his face to prepare his way ahead of him.’

I truly tell you, there has not risen one born of women greater than John the Baptizer. But he who is least in the Kingdom of the Heavens is greater than he. From the days of John the Baptizer until now the Kingdom of the Heavens has been taken by great effort and the forceful man takes it gladly. For all the prophets and the law prophesied until John. And if you will accept it, he is Elijah who is about to come. He who has ears, let him hear.

“To what shall I liken this generation? They are like children sitting in the markets, calling to each other. ‘We have made music and you have not danced. We have mourned and you have not beat your breast.’ For John



came neither eating nor drinking and you say, 'He has a demon.' The Son of Man came eating and drinking and you say, 'See a gluttonous and drunken man, a friend of tax collectors and foreigners.' And wisdom is justified by her works."

Then he began to warn the cities in which most of his powerful works were done, because they had not changed their thinking, "Sorrow to you, Chorazin, sorrow to you, Bethsaida, for if the powerful works that had been done in you, had been done in Tyre and Sidon they would have changed their thinking a long time ago. I say to you, it will be more bearable for Tyre and Sidon in the Day of Judgment than for you."

At that time Jesus answered, saying, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intelligent and shown them to little children. Yes, Father, for this was good in your sight.

"Everything has been given me of my Father. And no one knows the Son except the Father. Neither does anyone know the Father except the Son and he to whom the Son wishes to show him.

"And you who are weary and overburdened come to me and I will rest you. Take my yoke upon you and learn of me. For I am gentle and humble of heart and you will find rest for your souls. For my yoke is useful and my burden is light."

At that time Jesus went through the grain fields on the Sabbath. His students were hungry. They began to pick the grain heads and to eat them. When the Pharisees saw it, they said to him, "See your students doing that which is not lawful to do on the Sabbath."

He said to them, "Have you not read what David and those with him did when they were hungry? How he went into the house of God and ate the Offering Bread, that is not lawful for him nor those with him to eat, but only for the priests? And have you not read in the Law that the priests in the holy place desecrate every Sabbath and are blameless? Yet I tell you that one greater than the Holy Place is here. But if you knew what this means,

‘I wish mercy and not sacrifice,’  
you would not have condemned the innocent. For the Son  
of Man is Lord of the Sabbath.’”

He went down from there and entered into the synagogue.  
And there was a man there with a withered hand. And  
they kept asking him, saying, “Is it right to heal on the  
Sabbath?” In order that they might find fault with him.

Then he said to them, “Which man of you is there if he  
has one sheep that falls into a hole on the Sabbath that  
will not lift it out? Then is not a man of more value than  
a sheep? Therefore it is lawful to do good on the Sabbath.”  
Then he said to the man, “Stretch out your hand.” And  
he stretched it out and it was whole like the other. Then  
the Orthodox went out and planned together how they might  
destroy him.

When Jesus knew it he went out from there. Great crowds  
followed him and he healed them all. He commanded them  
not to make public that he had done it. So then there was  
completed the things written by the Prophet Isaiah, saying,

“See my chosen Son, my Beloved in whom my soul  
delights. I will put my Spirit upon him and he will  
proclaim justice to the nations. He will not complain  
nor cry out, neither will his voice be heard in the  
streets. He will not break the bruised reed nor put  
out the smoking flax until he brings out justice to  
victory. And the nations will hope in his name.”

Then they brought to him a demon possessed, blind and  
dumb. He healed him so that the dumb one spoke and saw.  
All the people were excited and said, “Can this be the Son  
of David?” But the Orthodox said, “He only casts out  
demons by Beelzebul, the chief of demons.”

When he heard they reasoned that way among them-  
selves, he said to them, “Every kingdom divided against  
itself is wasted. And every city or house divided against  
itself cannot stand. And if Satan throws out Satan, he is  
divided against himself. Then how will his kingdom stand?

“And if I throw out demons by Beelzebul, by whom do  
your sons throw them out? By this they will judge you.  
Then if I throw out demons by the Spirit of God, the King-  
dom of God has been shown to you.

“Or how will anyone go into the house of a strong man and rob him of his property unless he first binds the strong man? Then he can rob his house.

“He who is not with me is against me. And he who gathers not with me, scatters. For all these reasons, I say to you, every sin and slander shall be forgiven to men, except to slander the Spirit will not be forgiven. And if anyone speaks a word against the Son of Man it will be forgiven him. But if anyone speaks against the Holy Spirit, it will not be forgiven him, neither in this nor in the coming age.

“Either make the tree good and its fruit good or make the tree worthless and its fruit worthless. For the tree is known by the fruit. Brood of poison snakes! How can you speak well when you are evil? For the mouth speaks out of overflowing of the heart.

“The good man brings out of his good treasures good things, and the evil man out of his evil treasures brings out evil. I tell you that for every light thing spoken by a man he will have to report about that word in the Day of Judgment. By your words you will be made just and by your words you will be condemned.”

Then some of the scholars and Orthodox answered him, saying, “Teacher, we wish to see a sign from you.”

But he answered them, “A wicked and immoral generation looks for a sign. But there will be no sign given to them except of the Prophet Jonah. For as Jonah was inside the sea monster three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up in judgment against this generation and condemn it because they changed their thinking at the preaching of Jonah. A greater than Jonah is here. The Queen of the South will rise up in the judgment against this generation and condemn it. She came from the farthest part of the earth to hear the wisdom of Solomon. A greater than Solomon is here.

“When an unclean spirit goes out of a man, it wanders through waterless places hunting rest and finds it not. Then he says, ‘I will go back to my house, from where I came out.’ When he comes, he finds it unoccupied, swept, and

decorated. Then he goes out and gets seven other spirits more wicked than he. They come in and live there. And the last of that man becomes worse than the first. That is how it will be with this evil generation."

While he was still speaking to the crowds, his mother and his brothers stood outside trying to speak to him. Then he answered, saying to them,

"Who is my mother? And who are my brothers?" And stretching out his hand, he said to his students, "See my mother and my brothers! For whoever does the will of my Father in heaven, that one is my brother and sister and mother."

On that day Jesus went out of the house and sat by the lake. And so great a crowd came to him that he went into a boat to sit down. All the crowd stood on the shore. He spoke to them many things in parables, saying,

"Look, a sower went out to sow. Some of his seed fell on the road and the birds came to eat it. But other fell on stony places where there was not much earth, and it quickly came up because it had no deepness of earth. When the sun shone it dried up. It withered away because it had not roots. Some fell among thorns; the thorns grew up and smothered it. But some fell upon good ground and produced a crop, some a hundred times, some sixty times and some thirty times. He who has ears, let him hear."

Then his students came to him, and said to him, "Why do you talk to them in parables?"

He answered them, "To you it is given to know the mysteries of the Kingdom of the Heavens. It is not given to them. To whoever has, it shall be given and he will have a surplus. But whoever does not have, that which he has will be taken away from him.

"That is why I speak to them in parables, that seeing, they might not see and hearing, they might neither hear nor understand. There was again completed to them the Prophet Isaiah, who said,

'Hearing, you hear and do not know, and seeing, you see and do not understand, for grown fat is the heart of this people and they have heard heavily with

their ears and shut their eyes, so they will not see with their eyes and hear with their ears and understand with their heart, and be turned and I should heal them.'

"But happy are your eyes because they see and your ears because they hear. For I truly tell you that many prophets and just men have longed to see what you have seen and have not seen, and to hear what you have heard and have not heard.

"Now you hear the parable of the sower. Everyone who hears the words of the Kingdom and does not understand, the Evil One comes and takes away that which is sown in his heart. This is the seed on the road. Now the seed on the rocky places is he who hears the word and takes it quickly with joy, but has no root in himself but lives for today. So when trouble and persecution come up because of the word, he is quickly insulted. Now the seed in the thorns is he who hears the word, but the worries of this age and the trickiness of wealth smother the word and he becomes unproductive. But the seed on good ground is the one who hears the word and understands, and produces a crop, some a hundred times or sixty times or thirty times."

He put another parable before them, saying, "The Kingdom of the Heavens is like a man sowing good seed in his field. But while he was asleep, a man came who was his enemy and sowed cheat among the wheat and went away. So when the blade sprouted and the heads grew, the cheat appeared. Then the slaves of the householder went to him, saying, 'Sir, did you not sow good seed in the field? Now why does it have cheat?'

"He said to them, 'An enemy has done this.' They said to him, 'Do you want us to pull them up?' He answered, 'No, for when you pull up the cheat you will pull up the wheat with it. Let them both grow together until the harvest. At the time of harvest, I will say to the harvesters, 'Gather first the cheat together into bundles to burn them. But gather the wheat into my granary.'"

He set another parable before them, saying, "The Kingdom of the Heavens is like a grain of mustard, which a man took to plant in his field. Even tho it is the smallest of

all seeds, when it is grown it is greater than all plants and becomes a tree so the birds of the air come and nest in its branches.”

He told them another parable, “The Kingdom of the Heavens is like yeast which a woman took and hid in three bushels of flour until the whole was yeasty.”

So Jesus always spoke to the crowd in parables. He never spoke to them without a parable. So the things of the Prophet were completed, who said,

“I will open my mouth in parables, I will belch out things hidden from the creation.”

When he sent away the crowds he came to the house. And the students came to him, saying, “Explain to us the parable of the cheat in the field.”

He answered them, “The sower who sowed the good seed is the Son of Man. The field is the world. The good seeds are the sons of the Kingdom. The cheat is the sons of the evil. The enemy is the Devil. The harvest is the ending of this age. The harvesters are messengers. Just as the cheat is gathered together and burned the Son of Man will send out his messengers. And they will gather out of his Kingdom every insulting thing and those who keep being lawless and will throw them into the furnace of fire. And there will be mourning and grinding of teeth. Then will the just shine out as the sun in the Kingdom of their Father. He who has ears. let him hear.

“The Kingdom of the Heavens is like a treasure buried in a field, which, when a man finds, for the joy of it, he goes and sells all that he has and buys that field.

“The Kingdom of the Heavens is like a merchant prince hunting the best pearls, who when he has found the most precious pearl, went and traded off all that he had and bought it.

“Again, the Kingdom of the Heavens is like a net thrown into the lake, which when it is full, fish of every kind is drawn to the shore. Then they sit down and gather the good into baskets but throw the worthless away.

“That is how it will be at the ending of this age. The messengers will go out and separate the wicked from among the just and will throw them into the furnace of fire. There

will be wailing and grinding of teeth.

“Do you understand all this?”

They answered him, “Yes.”

He said to them, “That is why every scholar taught in the Kingdom of the Heavens is like a householder that brings out of his treasures both new and old.”

And it came about that when he had finished these parables that he went away from there. And he came to his home country and taught in the synagogues. They were amazed at him and said, “Where did he get his wisdom and powers? Is not this the carpenter’s son? Is not his mother called Mary and his brothers James and John and Simon and Jude? And are not all his sisters with us? Where did he get all this?” They were outraged at him.

But Jesus said to them, “There is not a prophet without honor except in his own country and in his own house.” And he would do no powerful works there because of their unbelief.

At that time Herod, the sub-governor, heard of the fame of Jesus and said to his servants, “This is John the Baptizer. He has raised from the dead. That is why the powerful works go on in him.”

For Herod had arrested John and after binding him, put him in prison because of Herodias, his brother Philip’s wife. Because John had said to him, “It is not lawful for you to have her.” He wanted to kill him, but he feared the people. They held him for a prophet.

When Herod’s birthday came, the daughter of Herodias danced among them and excited Herod. So he promised her with an oath to give her whatever she would ask. She was urged on by her mother, “Give me,” she said, “here on a dish the head of John the Baptizer.”

The king was sorry. Yet because of his oaths and because of those who reclined at the table with him, he sent and beheaded John in prison. The head was brought in a dish and was given to the girl. She brought it to her mother.

His students took his body and buried it and came and told Jesus.

When Jesus heard that, he went away by boat to an open place by himself. And when they heard it, the crowds

followed him on foot out of the cities. When he saw the great crowd, he had pity and treated the sick ones.

His students came to him when evening had come, saying, "No one lives in this place and the hour is already late. Break up the crowd so they may go into the surrounding villages and buy some food for themselves."

But Jesus said to them, "They need not go away. You give them to eat."

But they said to him, "We have here only five buns and two fish."

So he said, "Bring them to me." And when he commanded the crowd to sit down upon the grass, he took the five buns and the two fish. He looked up to heaven and gave thanks. Then he broke the buns and gave it to the students and the students gave it to the crowd. And everyone ate and had enough. There were more than twelve baskets full of pieces left over. And there were more than five thousand men who ate, besides women and children. He immediately sent his students ahead of him in a boat over to the other side while he broke up the crowd.

And when the crowd was broken up he went up into a mountain by himself to pray. When evening came he was there alone. By now the boat was a long way out from land tossed by the waves. The wind was against them. At ten o'clock at night he came to them walking on the lake. When the students saw him walking on the lake they were troubled, saying, "It is a ghost." And they shouted from their fear. Immediately Jesus called to them, "Have courage. It is I. Fear not."

Peter answered him, "Lord, if it is you, command me to come to you on the water."

He said, "Come."

Getting down out of the boat, Peter walked on the water and came to Jesus. But he was afraid when he saw the strong wind. He began to sink and cried out, "Lord, save me."

Jesus immediately put out his hand to take hold of him and said, "Little faith. Why did you doubt?"

The wind stopped when they went up into the boat. Then



those in the boat worshipped him, saying, "Truly you are the Son of God."

When they had crossed they came to the land of Gennesaret. As soon as the men of that place recognized him they sent to all the neighborhood around and brought to him all those who were ill and asked him if they might only touch the fringe of his shawl. And each one that touched it was made well.

Then Orthodox and scholars from Jerusalem came to him, saying, "Why do your students break the traditions of the old people? For they do not wash their hands before they eat food?"

He answered them, "Why do you break the commands of God by your traditions? For God said,

'Honor your father and mother.'

And,

'He who curses his father or mother let him be put to death.'

"For you say that if anyone says to his father or mother, 'That by which you should be helped by me is given away,' you do not honor your father. And you make empty the word of God by your tradition.

"Stage players, Isaiah prophesied right concerning you, saying,

'This people honors me with their lips but their hearts are far from me but worship me foolishly, teaching as teachings the rules of men.'"

And calling together the crowd, he said to them, "Hear and understand. It is not the things that go into the mouth that pollutes the man, but that which comes out of the mouth, that pollutes the man."

Then his students came to him, saying, "Do you know the Orthodox were insulted by your words?"

He answered, "Every plant my Heavenly Father has not planted will be rooted up. Leave them alone. They are blind guides. If the blind guide the blind, both will fall into a pit."

Peter answered, saying to him, "Explain to us this parable."

He said, "Do you hear and not understand? Do you not

know that everything that goes into the mouth enters the stomach and is cast out in the waste? That which goes out of the mouth comes out of the heart, that pollutes the man. For from the heart comes out evil reasonings, murders, unfaithfulness, immoralities, stealing, false witness, slanders. These are the things that pollute the man, but to eat with unwashed hands does not pollute the man."

Jesus left there and went up to the country around Tyre and Sidon. And a Canaanite woman of the neighborhood came crying to him, saying, "Pity me, Son of David. My daughter has a bad spirit and she cannot say a word."

The students came to him, saying, "Send her away, because she cries after us."

Jesus answering, said, "I am not sent except to the lost sheep of the House of Israel."

She came kneeling to him, saying, "Lord, help me."

He answered, "It is not right to take the children's food and give it to the little dogs."

But she said, "Yes, Lord, but even little dogs eat the crumbs that fall from the master's table."

Then Jesus said to her, "O woman, great is your faith. Let it be to you as you wish." And her daughter was healed from that hour.

Jesus went down from there to the Lake of Galilee. And he went up to sit on the mountain. And great crowds came to him having with them lame, dumb, blind, crippled, and many others. They laid them at Jesus' feet and he treated them. And the crowds were amazed, seeing the lame walk, the dumb speak, and the blind see. And they praised the God of Israel.

Jesus called his students to him, saying "I pity the crowds because this is the third day they have been with me and they have nothing to eat. I do not wish to send them away hungry. Some of them may faint on the way."

His students said to him, "Where can we find in this open range enough to satisfy so great a crowd?"

And Jesus said to them, "How many buns have you?"

They said, "Seven. And a few fish."

And when he had asked the crowd to sit down upon the ground, he took the seven buns and the fish. When

he had given thanks, he broke it and gave it to his students. Then the students gave it to the crowd. They all ate and were satisfied, and they gathered up seven baskets full of pieces that were left over. There were four thousand men beside women and children who had eaten.

When he had broken up the crowd he went down to a boat and came to the neighborhood of Magadan.

The scholars and Orthodox tested him by asking him to show them a sign from heaven. But he answered them saying, "When it is evening, you say, 'Good weather, for the sky is red.' And in the morning, 'Stormy today, for the sky is red and overcast.' You know how to judge the face of the sky. But you do not know the signs of these times. An evil and immoral generation keeps looking for a sign. But there will be no sign given to them except the sign of Jonah." He left them and went away.

When the students came to the other side they forgot to take bread. So Jesus said to them, "See and watch out for the decay of the Orthodox and Liberals."

Then they reasoned among themselves, saying, "It is because we took no bread."

When Jesus knew he said, "Little faith. Why do you reason among yourselves because you took no bread? Do you not know nor remember the five buns and the five thousand, how many hand baskets you picked up? Nor the seven buns and the four thousand and how many hand baskets you took up? Why do you not understand that it is not about food that I was speaking to you? But look out for the decay of the Orthodox and Liberals." Then they knew that he did not say to look out for the decay of food, but the teaching of the Orthodox and Liberals.

When Jesus came to the country of Caesarea of Philip, he asked his students, "Whom do people say that I, the Son of Man, am?"

They said, "Some, John the Baptizer, others, Elijah, still others Jeremiah or one of the prophets."

Then he said to them, "Whom do you say that I am?"

Simon Peter answered, saying, "You are the Christ, the Son of the Living God."

Jesus answered, and said to him, "Happy are you, Simon

Johnson, for flesh and blood has not revealed this to you, but my Father in Heaven. And I say to you, you are a little stone. And upon this bed rock I will build my church and the gates of Hades will never be able to overpower it. And I will give you the keys of the Kingdom of the Heavens, and whatever you will bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Then he commanded his students that they should tell no one that he was the Christ.

From that time on, Jesus began to show his students that he had to go to Jerusalem and to suffer many things from the chiefs and officers and scholars and be killed and be raised the third day.

Then Peter took him and began to command him, saying, "Take care of yourself, Lord. This can never come to you."

Turning around, he said to Peter, "Get behind me, Satan. You are an insult to me. You have not the mind of God but of men." Then Jesus said to his students,

"If anyone wishes to come after me,  
let him say no to himself  
and take up his cross and come with me.  
For whoever wants to save his life will lose it.  
But whoever will lose his life because of me will save it.  
What is it worth to a man if he gains the whole world  
and ruins his soul?

Or, what will a man give in trade for his soul?

"For when the Son of Man shall come in the glory of the Father with his messengers,  
he will give to each one according to his works.

"I truly tell you that there are some standing here that shall not taste death until they see the Son of Man coming in his Kingdom."

The next week Jesus took Peter and John and his brother James, and went up into a high mountain, by themselves. And he was completely changed before them and his face shone like the sun and his clothes became white as light. And look, Moses and Elijah appeared talking to him.

Then Peter answered and said to Jesus, "Lord, it is good for us to be here. If you wish, let us make here three brush arbors, for you one, and Moses one and Elijah one."

A bright cloud overshadowed them while he was still talking. And a voice from the cloud said, "This is my Son, the Beloved, in whom is delight. Hear him."

Hearing this the students fell on their faces. They were greatly afraid. Then Jesus came and lifted them up, saying, "Arise, fear not."

When they raised their eyes they saw no one except Jesus only.

When they were coming down out of the mountain Jesus commanded them, "Tell no one the vision until the Son of Man is raised from the dead."

And the students asked him, "Then why do the scholars say that Elijah has to come first?"

He answered, "Elijah comes first and will restore all things. So I say to you that Elijah has already come and they did not know him but they have done to him what they wished. In the same way also the Son of Man is about to suffer from them." Then the students understood that he told them about John the Baptizer.

When they came to the crowd a man came kneeling to them and saying, "Lord, pity my son, for he is moon struck and has illness. For many times it throws him into the fire and many times into the water. I brought him to your students and they could not help him."

Jesus answered, "Faithless and frustrated generation, how long shall I support you? Bring him to me." And Jesus commanded him and the demon went out of him. And the boy was helped from that hour.

When the students came to Jesus by himself they said, "Why could we not cast it out?"

He said to them, "Because of your little faith. If you had faith as a mustard seed, you might say to this mountain, 'Move from here to over there,' and nothing would be impossible to you.

While they were staying together in Galilee, Jesus said to them, "The Son of Man is about to be handed over into the hands of men. And they will kill him. And the third day he will rise up." And they were greatly grieved.

When they came to Capernaum, those who collected the didrakma,<sup>1</sup> came to Peter and said, "Does your teacher pay the didrakma tax?"

He said, "Yes."

When he came into the house, Jesus stopped him, saying, "What do you think, Simon? From whom do the kings of this earth collect tax or duty? From their own sons or from strangers?" When he said that it was from strangers, Jesus said to him, "Then the sons are free. But that we might not insult them, go throw a hook in the lake and take the first fish that comes up. Open its mouth and you will find a stater.<sup>1</sup> Take that and give it to them for you and me."

At that hour the students came to Jesus saying "Who now is greatest in the Kingdom of the Heavens?"

He called to him a boy and stood him in the midst of them and said, "Truly, truly, I tell you, except you turn and become as a child you cannot get into the Kingdom of the Heavens.

"So whoever humbles himself as this child, that one is greatest in the Kingdom of the Heavens. And whoever welcomes this little child in my name, welcomes me. And whoever causes one of the littlest ones that believe in me to insult, it were better for him that a ton weight be hanged about his neck and he were dropped into the bottom of the lake.

"It is necessary for insults to come,  
but sorrow to the man by whom the insults come.  
So if your hand or your foot cause you to insult,  
cut it off and throw it from you.

It is well for you to go into life crippled or lame  
than having two hands or two feet to be dropped into  
that fire of the junk pile.

And if your eye becomes a handicap,  
pull it out and throw it away.

It is well to have one eye than to have two eyes to be  
dropped into the fire of the junk pile.

"Look out that you do not treat lightly one of these little ones. For I say to you that their messengers in heaven always see the face of my Father in Heaven.

"What do you think? If a man has one hundred sheep and one of them goes out of the way, will he not leave the ninety-nine on the mountain while he goes to hunt the strayed one? And when he finds it, I truly say to you that

he rejoices more over that one than over the ninety-nine that did not go out of the way. So it is not the wish of your Father in heaven that one of these littlest ones should be lost.

“So if your brother sins against you, go speak to him between you and him alone. If he will hear you, you have gained your brother. If he will not hear you, take with you one or two that at the mouth of two or three witnesses the thing will stand. If he fails to hear them, tell it to the assembly. And if he will not hear the assembly, let him be to you as a pagan and tax collector.

“I truly tell you, whatever you bind on earth will be bound in heaven, and whatever you free on earth will be freed in heaven.

“I again say to you, all things that two of you agree about upon earth, about what you may ask, it will be done of them of my Father in heaven. For where two or three are meeting together in my name, I am there among them.”

Then Peter came to him, saying, “Lord, how many times shall my brother sin against me and I forgive him? For seven times?”

Jesus said to him, “I do not say to you, till seven times, but seventy times seven.”

“Therefore, the Kingdom of the Heavens is like a certain king who would balance the books with his slaves. When he began to take invoice, he found one that owed him a thousand talents.<sup>1</sup> When he had nothing to pay, the boss ordered him to be sold, with his wife and children and all that he had and for a payment to be made. Then the slave fell down and begged him and said, ‘Have great patience with me and I will pay you all.’ Then the boss pitied the slave and released him and forgave him the debt. Then that slave went out and found another slave who owed him a hundred denarai. He seized him and choked him, saying, ‘Pay me what you owe.’

“The fellow slave begged him, saying, ‘Have great pity on me and I will pay you.’ But he would not. But he went and threw him in jail until he would pay what he owed.

“When the fellow slaves saw what was done they were greatly grieved. So they came to their boss and showed

him all that was done. Then the boss called him and said, 'Wicked slave! I forgave you all that debt, because you kept begging me. Ought you not to release your fellow slave as I have released you?'

"Then the boss was angry at him and gave him over to the tormentors until he would pay all that was owing him. That is how my Father in heaven will do to you unless you each one forgive your brother from the heart."

It came about that when Jesus had ended these sayings he went out to Galilee and came to the neighborhood of Judea beyond Jordan. Great crowds came to him and he treated them there. Then the Orthodox came to him, testing him, and saying, "Is it lawful to divorce one's wife for any cause?"

He answered, saying, 'Do you not remember that from the beginning he made them male and female and said, 'Because of this shall a man leave his father and mother and be joined to his wife. And the two shall be one flesh'

Therefore they are no more two, but one flesh. Those whom God has joined together, let no man put asunder.'

They said to him, "Now why did Moses command us to give her a bill of separation and divorce her?"

He answered them, saying, "Moses let you divorce your wife because of your hard hearts, from the old time this was not done. But I say to you, if any one divorces his wife except because of prostitution, and marries another, he commits adultery."

His students said to him, "There are some cases where a man ought not to marry."

He said to them, "Not every one can take this word, but to those to whom it is given. For there are some who must remain unmarried from time of their birth. There are some who remain unmarried because of violence of men. And there are some unmarried who have stayed unmarried because of the Kingdom of the Heavens.

"He who can take this, let him take it."

Then they brought to him children that he might lay his hands on them and pray. But the students ordered them away. Then Jesus said, "Let the little children come to me



and do not hinder them, for of such is the Kingdom of the Heavens.” And he put his hands on them and went away.

And look, one of them came to him, saying, “Teacher, what good shall I do that I may have everlasting life?”

He said to him, “Why do you ask me about the good? There is One Good. If you want to go into life, keep the commandments.”

He said to him, “Which?”

Jesus said, “Do not murder, do not be immoral, do not steal, do not lie about your neighbor, honor your father and mother, and love your neighbor as yourself.”

The young man answered him, “I have kept all these things. What do I still lack?”

Jesus said to him, “If you want to be complete, do business with what you have and give to the outcast and you will have treasures in heaven; and come, go with me.”

When the young man heard that he went away with sorrow for he had many possessions. Then Jesus said to his students, “I truly say to you, it is hard for a rich man to go into the Kingdom of the Heavens. Again I truly tell you, it is easier to thread a needle with a camel<sup>26</sup> than for a rich man to enter the Kingdom of God.”

When the students heard that they were shocked greatly, saying, “Then who can be saved?”

Jesus looked at them and said to them, “With men all this is impossible. But with God, everything is possible.”

Then Peter answering, said to him, “Look, we have left everything and have gone with you. What shall we have?”

Jesus said to them, “I truly tell you, you who go with me in the rebirth when the Son of Man shall sit on the throne of his glory, they also shall sit on twelve thrones judging the Twelve Tribes of Israel. And whoever has left houses or brothers or sisters or father or mother or children or fields for my name, he will receive many times more and will inherit everlasting life. But the first will be last and the last first.

“For the Kingdom of the Heavens is like a man who is in charge of a household who went out early in the morning to hire harvesters for his vineyard. When he had bargained

with them for a denarius<sup>1</sup> a day, he sent them into his vineyard. He went out about nine o'clock and found others standing in the markets doing nothing. He said to them, 'You go also to the vineyard and I will pay you what is right.' So they went. He went again about noon and about three o'clock and did the same thing. Then about five o'clock he went and found others standing and said to them, 'Why are you standing around here all day doing nothing?' They said to them, 'Because no one has hired us.' He said to them, 'You go also to the vineyard.'

"When evening came the master of the vineyard said to his overseer, 'Call the workmen and give them their pay, beginning from the last to the first.' Then those who came about five o'clock received a denarius. When those first came they thought that they would receive more and they received each one a denarius.

"When they received it they grumbled at the householder, saying, 'These last have worked but one hour and you have made them equal to us who have carried the loads of the day and the heat.'

"But he answered one of them, saying, 'Friend, I do not wrong you. Did you not bargain with me for a denarius? Take what is your own and go. I wish to pay this last as I have paid you. Is it not lawful for me to do as I wish with my own? Is your eye evil because I am good?' For the last will be first and the first last."

When Jesus was about to go up to Jerusalem he took the Twelve with himself. As they went on the road he said to them, "Look, we are going up to Jerusalem and the Son of Man will be betrayed to the chiefs and the scholars and they will condemn him to death. And they will hand him over to the pagans and they will mock him and beat him and crucify him and the third day he will rise up."

Then the mother of the sons of Zebedee came to him with her sons. She prayed to him and begged. So he said to her, "What do you wish?"

She said to him, "Say that my two sons may sit one on your right and one on your left in your Kingdom."

Jesus answered, saying, "You do not know what you ask. Can you drink the cup that I will drink?"

They said to him, "We can."

He said to them, "You will drink my cup. But it is not mine to give to sit on my right hand and on my left hand, but for those for whom it is prepared of my Father."

The Ten were angry with the two brothers when they heard this. Then Jesus called them to him and said,

"You know that the rulers of the pagans are dictators over them and their great ones have authority over them. It shall not be that way among you. But whoever among you wishes to be great, let him be your servant. And whoever wants to be first among you, let him be your slave. For the Son of Man did not come to be served, but to serve and to give his life to bring back many from slavery."

As he was going out of Jericho, great crowds followed him. And two blind men sat by the roadside. When they heard that Jesus was going by, they shouted, "Lord, pity us, Son of David." But the crowd commanded that they should be silent. But they shouted the more, "Pity us, Son of David."

Jesus stood and called them and said, "What do you wish that I should do for you?"

They said to him, "Lord, that you might open our eyes."

Jesus was moved with pity and touched their eyes and immediately they saw and went with him.

And when they came near Jerusalem and came to Bethany, near the Mount of Olives, Jesus sent two of his students, saying to them, "Go to the village across in front of you and as soon as you come in you will find a burro tied and a colt with her. Untie them and bring them to me. And if any one asks you why, say, 'The Lord needs them.' Then they will immediately send them."

This was done that it might be completed that was spoken by the Prophet, saying,

"Say to the daughter of Zion, 'See your king comes to you. He is gentle and seated upon a burro and upon a colt, the son of a beast of burden.'"

Then the students went and did as Jesus commanded. They brought the burro and the colt and spread a shawl upon it. And he sat on it.

Many of the crowd scattered their clothing in the road and others cut down branches from the trees and scattered them in the road. And the crowd that went ahead and those who followed shouted, saying,

“Send help to the Son of David. Happy is he who comes in the name of the Lord. Send help in the highest.”

And when he came into Jerusalem the whole city was excited, saying, “What is this?”

The crowd said, “This is the Prophet Jesus from Nazareth, Galilee.”

And Jesus went into the Temple and put out all those who sold and bought in the Temple. He upset the tables of the money changers and the seats of the pigeon sellers. He said to them, “It is written,

‘My house shall be called a House of Prayer.’

You have made it a den of robbers.” And the blind and the lame came to him in the Temple and he treated them.

When the chiefs and the scholars saw the wonders he did and the children shouting in the Temple and saying,

“Send help to the Son of David,”

they were out of patience and said to him, “Do you hear what these are saying?”

Then Jesus said to them, “Did you never read,

‘Out of the mouths of babes and infants you have strengthened praise?’”

And leaving them he went out of the city to Bethany and spent the night there.

When he came back to the city early in the morning he was hungry. He saw one fig tree by the road. He came to it and found nothing on it but leaves. He said to it, “Never again let there be fruit of you forever.”

The fig tree soon dried up. The students when they saw the fig tree dry up so soon, said, “How soon has the fig tree dried up?”

Jesus said to them, “I truly say to you, if you have faith and do not doubt you shall not only do as to this fig tree, but if you say to this mountain, ‘Be taken away and be thrown into the lake,’ it will be so. All things whatever

you might ask when you worship, believe and you have received.”

When he came into the Temple the chief priests and the old men of the people came to him saying, “By what authority do you do these things?” And, “Who gave you authority to do this?”

Jesus answered, “I will also ask you one word. If you will tell me, I will also tell you by what authority I do these things. From where was the baptism of John? Was it from heaven or from men?”

They reasoned among themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Then why did you not believe him?’ But if we say, ‘From men,’ we fear the people. For they all hold that John was a prophet.” So they answered Jesus, “We do not know.”

He answered them, “Neither do I tell you by what authority I do these things.

“But what do you think? A man had two sons. He came to the first and said, ‘Son, go work today in the vineyard.’ He answered, saying, ‘I will, Lord.’ But he did not go. He went to the second son and said the same thing, He answered, saying, ‘I do not want to.’ Later, he was ashamed and went. Which of the two did the will of their father?”

They said, “The last.”

Jesus said to them, “I truly tell you, tax collectors and street walkers will go into the Kingdom of God ahead of you. For John came to you in the way of justice and you did not believe him. But the tax collectors and street walkers believed him. Even after you saw you would not change your mind to believe him.

“Hear another parable. A man who was a household overseer planted a vineyard and fenced it and dug a wine press in it and built a watch tower and rented it out to farmers. Then he left the country.

“When the harvest time came he sent his slaves to the farmers to receive his fruit. They beat one, they killed another and stoned another. Again, he sent more slaves than the first. They did the same things to them.

“Last of all he sent to them his son, saying, ‘They will respect my son.’ When the farmers saw the son they said

among themselves, 'This is the heir. Come, let us kill him and take possession of his inheritance.'

"So they took him and put him out of the vineyard and killed him.

"When the boss of the vineyard comes, what will he do with those farmers?"

They said to him, "He will completely destroy those bad men. And he will rent his vineyard to other farmers who will give to him his fruits in their harvest time."

Jesus said to them, "Did you never read in the writings, 'The stone the builders refused, that one has become the chief corner. This is from the Lord and it is wonderful in our eyes?'

For this reason I say to you, the Kingdom of God will be taken from you and be given to a people producing its fruits. And he who falls upon this stone will be broken, but upon whom the stone falls, it will grind to dust."

When the chief priests and Orthodox heard this parable they knew that he spoke about them. They tried to arrest him but they feared the crowds. They held him as a prophet.

And Jesus answered them again, speaking in parables to them, saying, "The Kingdom of the Heavens is like a king who made a wedding feast for his son. He sent his slaves to call those who were invited, and they would not come. Again, he sent other slaves, saying, 'Say to those who have been invited, 'My dinner is ready. My oxen and fat beasts have been killed. All things are ready. Come to the wedding feast.' But they were careless—one went to his own field. Another went to his business and others took his slaves and outraged them and killed them. The king was angry when he heard this and sent his armies and destroyed those murderers and burned their towns.

"Then he said to his slaves, 'My wedding feast is ready. But those who have been called are not fit. So go out to the cross roads of the highways and whomever you find invite to the wedding feast.' So the slaves went out to the highways and gathered in every one they found, both wicked and good. And the wedding feast was filled with guests.

"When the king came in to see the guests, he saw a man not dressed with a wedding garment. He said to him,

'Friend, how did you get in here without a wedding garment?' He had nothing to say. Then the king called the waiters, 'Bind him hand and foot and throw him into outer darkness and there will be wailing and grinding of teeth.' For many are called, but few chosen."

Then the Orthodox went and discussed how they might catch him in talk. So they sent their students with the Herodians, saying, "Teacher, we know that you are true and teach the way of God in truth. You do not worry about people nor look up to any man. So tell us, what do you think? Is it lawful to pay a head tax to Caesar or not?"

Jesus knew their evil and said, "Why do you test me, you stage players? Show me the tax money." They brought him a denarius. He said to them, "Whose is this picture and his name?"

They said, "Caesar's."

Then he said to them,

"Give to Caesar the things of Caesar and to God the things of God."

They were amazed when they heard this and went away and left him.

Some Liberals, who say there is no raising again, came to him with a question that same day saying, "Teacher, Moses said that if a man dies having no children, his brother shall marry his wife and raise up children to his brother. Now there were with us seven brothers. The first married a wife and when he died without children, he left his wife to his brother. The second did the same thing. And the third, to the seventh. Last of all, the woman died. Now in the raising again, which of the seven will have her as wife? They all had her."

Jesus answered and said to them, "You are wrong. You know neither the writings nor the power of God. In the raising again, they neither marry nor are given in marriage, but are as the messengers in heaven. But concerning the raising again of the dead, have you never read the word spoken to you by God, saying,

'I am the God of Abraham and the God of Isaac and the God of Jacob.'

He is not the God of the dead but the living."

The crowds when they heard this were amazed at his teaching.

When the Orthodox heard that he had silenced the Liberals, they gathered around him. One of them was a lawyer and tested him with a question, "Teacher, which is the greatest commandment in the Law?"

He said,

"'You shall love the Lord your God with all your heart and with all your life and with all your strength and with all your understanding.'

This is the first and great commandment. The second is like it,

'You shall love your neighbor as yourself.'

On those two commandments hang all the law and the prophets."

When the Orthodox came together, Jesus asked them, "What do you think of Christ? Whose son is he?"

They said to him, "The son of David."

Then he said to them, "Then how does David in the spirit call him Lord, saying,

'The Lord said to my lord, 'Sit at my right hand until I place your enemies as a footstool for your feet.'

Now if David calls him Lord, how is he his son?"

No one was able to answer him a word. And from that time, no one dared to ask him any more questions.

Then Jesus spoke to the crowds and to his students, saying,

"The scholars and Orthodox sit in Moses' seat. So then everything they say to you, do and keep. But do not do after their works, for they talk and do nothing. For they bind heavy loads on man's shoulders<sup>8</sup> but they will not move them with a finger. For they do all their works to be seen by men. They broaden their prayer ribbons and enlarge their law reminders. They love the prominent place at the banquets and prominent offices in the synagogues, and salutes in the business place and to be called of men, Doctor.<sup>9</sup> But you shall not be called Doctor. There is One who is your Teacher<sup>10</sup> and you are all brothers. And call no man upon earth Father. One is your Father, He



who is in heaven. Neither be called a leader;<sup>11</sup> for your one leader is The Christ. For he who would be great among you shall be your servant. And whoever humbles himself will be set up.

“Sorrow to you, scholars and Orthodox, stage players! You shut up the Kingdom of the Heavens in front of men because you yourselves will not go in. Nor will you let those coming to it go in. Sorrow to you, scholars and Orthodox, stage players, you walk all over sea and dry land to make one joiner. And when he has become one you make him a child of junk yard twice over.

“Sorrow to you blind guides, who say, ‘He who swears by the Temple, it is nothing; but he who swears by the gold of the Temple is bound. And he who swears by the altar, it is nothing, but who swears by the gift on it is bound.’ Blind ones.<sup>12</sup> Which is greater? The gift or the altar that makes holy the gift. He who swears by the altar swears by it and everything upon it. And he who swears by the Temple swears by it and everything in it. And he who swears by heaven swears by the throne of God and him who sits upon it.

“Sorrow to you scholars and Orthodox stage players! You pay tithes of celery and sage and lettuce and have left out the weightier matters of the law, judgment and mercy and faith. You ought to have done that and not pushed them aside. Blind guides, that filter out the gnat but drink the camel!

“Sorrow to you scholars and orthodox stage players! Because you wash first the outside of the cup and dish but the inside is full of robbery and lack of self control. Blind Orthodox, wash first the inside of the cup<sup>13</sup> then the outside will be clean also.

“Sorrow to you scholars and Orthodox, stage players! Because you are like white-washed tombs that look nice outside but inside are full of dead bones and all corruption. Outwardly you appear just to men but inwardly you are full of all pretense and lawlessness.

“Sorrow to you scholars and Orthodox, stage players! You build the tombs of the prophets and decorate the monuments of the just and say,

‘If we had been in the days of our fathers we would not have shared with them in the blood of the prophets.’

So each one of you witnesses that you are the sons of the murderers of the prophets. And you fill up the measure of your fathers. Serpents! Offspring of poison snakes! How do you escape from the judgment of the junk yard?

“Therefore I send you prophets and wise men and scholars. Some of them you kill and crucify. Some of them you will beat in your synagogues and drive from town to town. So there will come upon you all the blood spilled upon the earth, from the blood of Abel the Just to the blood of Zakaria the son of Barakia who was murdered between the Temple and the altar. I truly tell you that all these things will come upon this generation.

“Jerusalem! Jerusalem!

The killer of prophets and the stoner of those sent to her. How often would I have gathered your children as a hen gathers her chicks under her wing. But you did not wish it. Look, your house is left to you.<sup>14</sup> For I truly tell you, you will never see me until you say,

‘Happy is he who comes in the name of the Lord.’”

And going out he left the Temple.

His students came to him to point out the buildings of the Temple. Answering, he said to them, “Do not look at all these. For I truly tell you, that there will not be left one stone upon stone. All will be thrown down.”

When he was seated upon the Mount of Olives his students came to him privately and said, “Tell us, when will these things be? And what is the sign of your presence and complete ending of this age?”

Answering, Jesus said to them, “Watch out that you are not deceived. Many will come in my name, saying, ‘I am myself the Christ’ and will deceive many. When you are about to hear of wars and rumors of wars see that you are not worried, for all these things have to be. But this is not the end. For tribe will be raised up against tribe and kingdom against kingdom. And there will be crop failures and epidemics and earthquakes in different places. These are the beginning of sorrows. Then they will hand you over to

great trouble and kill you. And you will be hated by all the Pagans for my name. Many will be insulted and will have one another arrested and will hate one another. Many false prophets will rise up and will deceive many. And because lawlessness will be multiplied the love of many will grow cold. But he who is dependable will be saved.

“When the good news of this kingdom will be preached in all the inhabited world to all tribes, then will the end come.

“When you shall see the pollution of waste standing in the Holy Place, that the Prophet Daniel spoke of, he who reads, let him understand, then whoever is in Judea, let him flee to the mountains. And whoever is on the roof top, let him not come down to the house to take anything out of it. And in the same way, let him who is in the field not turn back to pick up his coat.

“But sorrow to those who are expecting a child or nursing a baby in those days. And pray that your flight may not be in the winter or on the Sabbath for then there will be great trouble, such as has never been since the beginning of the world up to now and will never be. For if those days had not been shortened, no flesh would have been saved. But because of the Chosen Ones, those days will be shortened.

“Then if anyone says to you, ‘Look, here is the Christ,’ or ‘There,’ do not believe it. For there will arise many false christs and false prophets and they will give great signs and mighty works so as to mislead—if they can—even the Chosen Ones. Look, I have foretold you.

“So if anyone says to you, ‘Look in the waste place,’ do not go out. Or, ‘Look in the storehouse,’ do not believe it. For as the lightning comes out of the East and flashes to the West, so will be the presence of the Son of Man. For where the dead body is, the buzzards gather.

“Immediately after the great trouble of those days, the sun will be darkened and the moon will not give her light and the stars will fall from heaven and the powers of the heavens will be shaken.

“Then the sign of the Son of Man will appear in heaven and all the tribes of the land will mourn and they will see

the Son of Man coming on the clouds of heaven with power and great glory.

“And he will send out his messengers with great trumpet sound and he will gather together his Chosen Ones from the four winds from the farthest part of the heavens to the farthest parts.

“Learn the parable from the fig tree. When the branches have grown tender and the leaves fill out, you know the summer is near. And you also, when you see these things, know that it is near at the door. For I truly tell you, that this generation will not pass away until all these things will have taken place. Heaven and earth will pass away but my word will not pass away.

“But concerning that day and hour, no one knows, neither the messengers of heaven nor the Son, but the Father only. As it was in the days of Noah, so it will be at the presence of the Son of Man. For as it was in the days before the Flood, they feasted, they drank, they married, and were given in marriage until the day that Noah went into the ark and they did not know until the flood came and took them away. That is how it will be at the presence of the Son of Man. Then there will be two in the field. One will be taken and the other left. Two women will be grinding at the mill. One will be taken and the other left. So now watch, for you do not know what day your Lord comes.

“But know this, if the householder had known at what time the thief would come, he would have watched and not have permitted his house to be broken into. So you also be ready, for you know not the hour the Son of Man comes.

“Now who is that faithful and wise slave whom his master has set over his household to give them food at the right time? Happy is the slave whom his master finds doing so when he comes. I truly tell you that he will set him over all his property. But if that bad slave should say in his heart, ‘My boss takes his time, and begins to beat his fellowslaves and to eat and drink with the drunken; that slave’s lord will come in a day when he is not thinking and at an hour that he does not know. He will cut him in two and appoint him his share with the stage players. And there will be wailing and grinding of teeth.

“Then the Kingdom of the Heavens will be like ten virgins who took their lamps and went out to meet the bridegroom. Five were thoughtless and five thoughtful. The five thoughtless took their lamps but took no oil with them. But the thoughtful took oil in their jar with their lamps. While the bridegroom was slow of coming, they all nodded and slept. At midnight there was a cry, ‘See the bridegroom! Go out to meet him!’ Then all the girls arose and trimmed their lamps. And the thoughtless said to the thoughtful, ‘Give us some of your oil. Our lamps are flickering out.’ But the thoughtful answered, ‘Not so. There is not enough for us and you. But go rather to the oil merchants and buy for yourselves.’ While they were gone to the market, the bridegroom came and those who were ready went in with him to the wedding and the door was shut.

“Then afterward the other girls came, saying, ‘Lord, Lord, open to us.’ But he will answer, saying, ‘I truly tell you, I do not know you.’ Be alert then, for you know neither the day nor the hour.

“For it is like a man who called his own slaves and divided his property among them. To one, he gave five talents,<sup>1</sup> to another two, and to another one; to each one according to his own powers. Then he went on a trip. He who had received the five talents went immediately and worked with it and gained another five talents. He who had the two gained another two. But he who had received the one took it and went and dug in the ground and hid his boss money.

“After a long time the boss of those slaves came and took an invoice with them. And he who had received the five talents brought with him five other talents, saying, ‘Sir, you gave me five talents. See the five talents of increase.’

‘The boss said to him, ‘Well done, good and faithful slave. You have been faithful over a little, I will set you over much. Enter into the joy of your boss.

“Then he who had two talents came, saying, ‘Sir, you gave me two talents. See the other two talents I have gained.’

“The boss said to him, ‘Well, you good and faithful slave,

you have been faithful over a little, I will set you over much. Enter into the joy of your boss.'

"Then he who had received the one talent came, saying, 'Sir, I knew that you are a hard man. You harvest what you did not sow and you gather what you did not scatter. I was afraid and went and hid your talent in the ground. See you have your own.'

"The boss answered him, saying, 'Wicked slave and lazy! So you knew that I harvest what I do not sow and gather what I do not scatter? Then you should have invested my money in the bank, so that when I came I might have received my own with interest. So take from him the talent and give to him that has the ten talents. For to him that has, everything will be given; and from him that has not, even that which he has will be taken from him. And throw the useless slave into outer darkness, and there will be wailing and grinding of teeth.'

"When the Son of Man comes in his glory and all the holy messengers with him, then he will sit upon the throne of his glory and there will be gathered before him all the nations, and he will separate them from each other as the shepherd separates the sheep and goats.

He will stand the sheep at his right hand  
and the younger goats at his left.

"Then the king will say to those on his right hand, 'Come, you happy of my Father, inherit the kingdom prepared for you from the foundation of the world. I was hungry and you gave me to eat. I was thirsty and you gave me to drink. I was a stranger and you welcomed me, naked and you clothed me. I was sick and you visited me, I was in prison and you came to me.'

"Then the just will answer him, saying, 'Lord, when did we see you hungry and fed you, or thirsty and gave you drink? Or when did we see you a stranger and welcomed you, or naked and clothed you? Or when did we see you sick or in prison and came to you?'

"And the king will answer, saying, 'I truly say to you, to the amount that you have done it to one of these least of my brothers, you have done it to me.'

"Then he will say to those on his left, 'Go from me,

you cursed, into everlasting fire prepared for the devil and his messengers, for I was hungry and you gave me no food, and I was thirsty and you gave me no drink, I was a stranger and you welcomed me not, naked and you clothed me not, sick and in prison and you did not call on me.'

"They will answer, saying, 'Lord, when, did we see you hungry and thirsty or a stranger or naked or sick or in prison and did not serve you?'

"He will answer them, saying, 'I truly say to you, to the amount that you did it not to one of these least, you did not do it to me.'

"These will go away into everlasting punishment, but the just into life everlasting."

Now it came about that when Jesus had finished all these words, he said to his students, "You know that after two days the Passover comes, and the Son of Man will be turned over to be crucified."

Then were gathered together the chiefs and the old men of the people to the courtyard of the High Priest called Caiphas. There they planned how they might arrest Jesus by some trick and kill him. But they said, "Not at the Feast, or there might be an uprising among the people."

When Jesus was at Bethany at the house of Simon the Leper, a woman came with an alabaster jar of perfume very costly, and poured it on his head as he reclined at the table. The students were indignant when they saw this. They said, "Why this loss? For this could have been sold for much and given to the poor."

When Jesus knew this, he said, "Why do you make trouble for the woman? For she has worked a good work on me. You always have the poor with you, but you do not always have me. For she has poured perfume on my body for my burial. I truly say to you, wherever this good news is preached in the whole world, that which she has done will be spoken as a memorial to her."

Then Judas Iscariot, one of the Twelve, went to the Chief Priests saying, "How much are you willing to give me if I betray him to you?"

And they bargained with him for thirty silver pieces.

And from then on he looked for a chance to betray him.

At the first day of Unraised Bread, his students came to Jesus, saying, "Where do you want us to prepare for you to eat the Passover?"

He said, "Go into the city to a certain one and say to him, 'The teacher says, My time is come. It is with you that I will keep the Passover with my students.'"

The students did as Jesus told them and prepared the Passover.

Now when evening had come he reclined with the Twelve students. As they were eating, he said to them, "I truly say to you that one of you will betray me."

They were greatly grieved and began to say to him one at a time, "Is it I, Lord?"

He answered, saying, "He who has dipped his hand with me in the dish, that one will betray me. For the Son of Man goes as it is written about him. But sorrow to that man by whom the Son of Man is betrayed. It would have been better for him if that man had never been born."

Then Judas, who was betraying him, answered, saying, "Is it I, Teacher?"

He said to him, "You have said."  
Jesus took bread and gave thanks while they were eating. He broke it and gave it to his students, saying, "Take, eat. This is my body."

When he had taken the cup and blessed it, he gave it to them, saying, "Drink all of this. This is my blood of the Agreement poured out for many for the putting away of sins. For I will no more drink of the fruit of the vine until the day I drink it new with you in the Kingdom of my Father."

And when they had sung a hymn they went out to the Mount of Olives. Then Jesus said to them, "All of you will be made to suffer because of me this night, for it is written,

'I will strike the shepherd and will scatter the sheep of the flock.

And when I am raised up I will go ahead of you into Galilee."

Then Peter, answering him, said, "If everyone is offended in you, yet I will never be offended in you."

Jesus said to him, "I truly say to you, that this night



before the cock crows, you will three times deny me.”

Peter said to him, “If I have to die with you, I will not deny you.” All the students said the same thing.

Then Jesus came with them to a place called Gethsemane. Then he said to his students. “Sit here until I go there and pray.” He took with him Peter and the two sons of Zebedee, and began to be sorrowful and greatly depressed. Then he said to them, “My soul is surrounded with sorrow, even to death. Stay here and keep alert with me.”

And going on a little further, he fell on his face, worshipping and saying, “My Father, if it is possible, let this cup go from me. But not according to my wish, but yours.”

He came to the students and found them sleeping. He said to Peter, “So you could not keep alert with me one hour? Keep alert and pray that you do not fall into testings. The spirit is ready but the flesh is weak.”

Again he went the second time worshipping, saying, “My Father, if this cup cannot go away except I drink it, let your will be done.”

He came again and found them sleeping for their eyes were heavy. And leaving them he went to pray the third time, saying the same thing. And he came to his students and said to them, “Sleep now and take your rest. The hour has come and the Son of Man is betrayed into the hands of men. Arise. Let us be going. Look, he who betrays me has come near.”

While he was yet speaking, Judas, one of the Twelve, came with a great crowd from the chief priests and the old men of the people. They had swords and clubs. Now he who betrayed him gave a sign, saying, “He whom I will kiss, that is he. Arrest that one.” He immediately came to Jesus saying, “Greetings, Teacher,” And he kissed him again and again.

Jesus said to him, “Friend, why did you come?”

Then they came and put their hands on Jesus and led him away. And look, one of those with Jesus reached out his hand and drew his sword and struck the slave of the High Priest. He cut off his ear. Then Jesus said to him. “Return your sword to its place. For all those who take

the sword will die by the sword. Do you not think that I could ask my Father and that he would not stand beside me more than a hundred thousand messengers? So how can the writings be completed because these have to be?"

In that hour Jesus said to the crowd, "Do you come out to take me with swords and clubs as against a robber? Day by day I sat with you in the Temple teaching and you did not arrest me." But this had all come about that the writings of the prophets might be completed. Then all the students left and ran away.

Now when they arrested Jesus they brought him to Caiaphas the High Priest. The scholars and the old men of the people gathered there. But Peter followed a long way back clear to the forecourt of the High Priest. He came in and sat down with officers to see the end.

Now the chief priests and the Sanhedrin looked for false witnesses against Jesus to put him to death. They could not find any, though many false witnesses came forward. Finally two false witnesses came forward who said, "This one said, 'I can completely wreck the Temple of God and in three days rebuild it.'"

Then the High Priest arose and said to him, "Do you answer nothing? What is this that they witness against you?"

But Jesus kept still. And the High Priest said to him, "I command you by the Living God to tell us if you are the Christ the Son of God."

Jesus said to him, "You say it. But I say to you, you will see the Son of Man seated at the right of Power and coming on the clouds of heaven."

Then the High Priest tore his clothes, saying, "He has slandered. Why do we have need of any more witnesses? Look, you have now heard this slander. What do you think?"

They answered, saying, "He is deserving of death."

Then they spat in his face and beat him with their fists and slapped him with the hand, saying, "Prophecy to us, Christ. Who is it that hits you?"

Now Peter sat outside in the courtyard. And one of the girls came to him saying, "You were with Jesus of Galilee."

But he denied before everyone, saying, "I do not know

what you are saying.”

When he had gone out onto the porch another saw him and said to those there, “This one was with Jesus of Nazareth.”

Again he denied with an oath, “I do not know the man.”

After a little while those who stood around came and said to Peter, “Truly you are of them. Your speech shows you up.”

Then he began to curse and swear, “I do not know the man.”

Immediately the cock crew. Then Peter remembered the words of Jesus when he said to him, “Before the cock crows, you will deny me three times.” And going outside he wept bitterly.

When morning was come, all the chief priests and the old men of the people took council against Jesus so they might kill him. When they had bound him they led him away and turned him over to Pilate the Governor.

When Judas, who had betrayed him, saw that he was condemned he was filled with remorse. He brought back the thirty silver pieces to the chief priest and the old men, saying, “I have sinned. I betrayed just blood.”

But they said, “What business is that of ours? You see to it.”

He threw the silver down in the Holy Place and left. He went out and hanged himself. The high priests took the silver and said, “It is not right to put it in the treasury. It is the price of blood.”

When they had taken council they bought the Potter’s Field to bury strangers in. So that field is called The Field of Blood to this day. Then was completed what was written by Jeremiah the Prophet, saying,

“And they took the thirty pieces of silver, the price of him they put a price mark on of the Sons of Israel and gave it for the potter’s field, according as the Lord directed me.”

Jesus stood before the governor. And the governor demanded of him, “Are you the King of the Jews?”

Jesus answered, “You say it.”

And when he was accused by the chief priests and the

old men, he answered nothing. Then Pilate said to him, "Do you not hear how many things they witness against you?"

He did not answer him even one word. So the governor wondered greatly.

At the Feast, the governor was in the habit of releasing one prisoner whom they wanted. And they had then a famous prisoner called Barabbas. When they were gathered together Pilate said to them, "Whom do you wish that I release to you, Barabbas, or Jesus who is called Christ?" He knew that they had arrested him because of envy.

As he was sitting on the Judgment Seat, his wife sent to him, saying, "Let there be nothing between you and that just one. For I have suffered much in a dream today because of him."

Then the chief priests and the old men persuaded the crowd to ask for Barabbas and to destroy Jesus.

Answering, the governor said to them, "Which of the two do you wish that I release to you?"

They said, "Barabbas."

Pilate said to them, "Then what shall I do with Jesus who is called Christ?"

They all said, "Let him be crucified."

So he said, "Why? What bad has he done?"

But they shouted the more, "Let him be crucified."

Then Pilate saw that there was no use, but that a riot was starting. He took water and washed his hands in front of the crowd, saying, "You will see that I am innocent of the blood of this one."

And all the people answered, saying, "Let his blood be upon us and upon our children."

Then he released to them Barabbas. When he had scourged Jesus he handed him over to be crucified.

Then the soldiers of the governor took Jesus with them to the governor's palace and gathered around him the whole guard. They stripped him and put on him a scarlet cloak. When they platted a crown of thorns they put it on his head and put a reed in his right hand. They bowed the knee before him and trifled with him, saying, "Greetings, King of the Jews!" When they had spat upon him they took

the reed and struck him on the head. After they had trifled with him they took the purple robe off him and put his own clothes back on. Then they led him away to crucify.

When they had gone out they found a man by the name of Simon, a Cyrenian. They compelled him to carry his cross. Coming to a place called Golgotha, which is called Skull Place, they gave him a drink of wine mixed with gall. When they crucified him they divided his clothes among them by rolling the dice. And sitting down they watched him there.

They put over his head this accusation:

“THIS IS JESUS THE KING OF THE JEWS”

Now there were crucified with him two highway men, one on the right and one on the left.

Those who kept going around him slandered him, wagging their heads and saying, “You who can completely destroy the Temple and build it in three days, save yourself.” And, “If you are the Son of God, come down from the cross.”

In the same way the chief priests trifled with him with the scholars and the old men, saying, “He saved others. He cannot save himself. If he is the King of Israel, let him come down now from the cross and we will believe him. He believed in God. Let him turn him loose now if he wants him, for he said, I am the Son of God.” And the highway-men who were crucified with him also insulted him.

After twelve o'clock, there was darkness over the whole land until three o'clock. About three o'clock, Jesus shouted with a great voice,

“Eloi! Eloi! Lama sabachthani?”

This means, “My God, my God, why have you left me alone?”

When some of those standing there heard it they said, “He is calling Elijah.”

Immediately one of them ran and filled a sponge with vinegar and put it on a reed to give to him to drink. But the rest said, “Let him be. Let us see if Elijah will come and save him.

But Jesus again shouting with a great voice gave up the spirit. And the curtain of the Holy Place was split in two

from the top to the bottom.

And the earth was shaken,

And the rocks were split and the tombs were opened.

And the bodies of many of the holy ones who had fallen asleep arose, they went into the holy city and were seen by many.

But the captain and those who kept guard over Jesus with him feared greatly when they saw the earthquake and what was done. They said, "Truly this was the Son of God."

Now there were many women there watching a great way off. They were those who came with him from Galilee to to serve him. Among them were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

Now when evening was come, a rich man from Arimathea, Joseph by name, who was also a student of Jesus, came to Pilate and asked for the body of Jesus. Pilate commanded it to be given up. Then Joseph took the body and wrapped it in a clean linen sheet and laid it in a tomb cut out of the rock. Then he rolled a great stone to the door of the tomb and went away.

And Mary Magdalene and the other Mary were there sitting opposite the tomb

In the morning, that is, after the preparation, the chief priests and the Orthodox gathered together before Pilate, saying, "Sir, we remember that the deceiver said while he was living, 'After three days I will arise.' So command the tomb to be secured until three days. Or else his students will come and steal him and will say to the people that he is risen from the dead. And the last deception will be worse than the first."

Pilate said to them, "You have a guard. Go and make the tomb as secure as you know." So they went and sealed the stone and made the tomb secure with a guard.

Now late on the Sabbath, as it was getting light toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. And look, there was a great earthquake. For the messenger of the Lord came down from heaven and came to the stone and rolled it away and was sitting on it. And his look was like lightning and his clothing

white as snow. And for fear of him, those keeping guard trembled and became as dead. But the messenger answered and said to the women. "You have no fear, for I know that you are looking for Jesus the crucified. He is not here. He is risen as he said. Come, see the place where he lay. And go quickly and say to his students that he is risen from the dead. And look, he has gone before you into Galilee. There you will see him. See, I have told you."

They went quickly from the tomb with fear and great joy and ran to tell his students. And look, Jesus met them saying, "Greetings." Coming to him they caught him by the feet and worshipped him. Then Jesus said to them, "Have no fear. Go tell my brothers that they go into Galilee and there they will see me."

As they were going, some of the guard went into the city and told the chief priests everything that was done. They met together with the old men and when they had talked it over, they gave much money to the soldiers, saying, "Tell that his students came at night and took him away while we were sleeping. And if the governor hears this we will persuade him and free you from worry."

So they took the money and did as they were taught. And this report went out among the Jews until the present day.

But the Eleven students went to Galilee to the mountain where Jesus had assigned them. And when they saw him they worshipped, but some were uncertain.

Coming to them Jesus spoke, saying, "All authority is given to me in heaven and in earth. As you are going, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to keep all things I have commanded you. And look, I am with you all the days, even to the end of the age."

## ACCORDING TO MARK

Beginning the good news of Jesus Christ.  
As it is written in the Prophet Isaiah,  
“Look, I send my Messenger before your face  
to build your road.  
Voice of shouting in the open range,  
‘Prepare the road of the Lord.  
Make his paths right away.’ ”

John the Baptizer was in the open range preaching the baptism of change of thinking to the putting away of sins. And all the country of Judea and all those in Jerusalem went out to him. They were baptized by him in the Jordan River when they confessed their sins.

John was dressed with camel hair and a leather belt about his waist. He ate grasshoppers and honey from the field. He preached, saying, “He who comes after me is stronger than I, who am not fit to get down and untie his shoe laces. I have baptized you with water. He will baptize you with the Holy Spirit.”

It came about in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan River by John. As soon as he came up from the water, he saw the heavens split and the Spirit came down upon him like a pigeon. There was a voice from heaven,

“You are my Son, the Beloved. In you is delight.”

Immediately the Spirit pushed him out into the open range. He was in the open range forty days tested by Satan. And he was with the wild beasts. And the messengers served him.

After the arrest of John, Jesus came to Galilee, preaching the good news of God and saying, “The time has been completed and the Kingdom of God has come near. Change your thinking and believe the good news.”

As he was walking by the Sea of Galilee, he saw Simon



and his brother Andrew throwing a net into the sea, for they were fishers. Jesus said to them, "Follow me and I will make you to catch men." They immediately left their net to go with him. And when he had gone on a little farther from there, he saw James the son of Zebedee and his brother John. They were in the boat repairing the net. He immediately called them. They left their father Zebedee in the boat with the hired men and went with him.

He went to Capernaum. Immediately on the Sabbath he went out to the synagogue to teach. They were amazed with his teaching. His teaching was as one who had authority and not as the scholars.

Immediately there was a man in that synagogue with an unclean spirit. He kept shouting, saying, "What are we to you, Jesus Nazarene? Have you come to destroy us? I know who you are, the Holy One of God."

Jesus commanded him, saying, "Be silent and come out of him."

And the unclean spirit tore him. It shouted with a great voice and came out of him. Everyone was so amazed that they talked among themselves, saying, "What new teaching is this? He even commands the unclean spirits with authority and they obey him." And at once his fame spread everywhere, all around the whole country of Galilee.

He left the synagogue immediately and went out into the house of Simon and Andrew and James and John. Now Simon's mother-in-law lay sick of fever. They told him about her right away. He came and took her hand and lifted her up. The fever left her and she served them.

When the evening came, after the sun went down, they brought to him all the sick and all the possessed with demons. The whole city was gathered before the door. He healed many sick of different kinds of diseases and cast out many demons. He would not let the demons speak because they knew him to be Christ.

And very early, while it was still night, he got up and went out to a quiet place and prayed there. Simon and those with him hunted him up. And when they found him, they said to him, "Everyone is looking for you."

He said to them, "Let us go into the next towns, so I

may preach there also. That is why I came out.” And he preached in their synagogues and cast out demons throughout all Galilee.

And a leper came begging and kneeling to him, saying, “If you wish, you have power to make me clean.”

He had pity and reached out his hand and touched him and said to him, “I will. Be clean.” The leprosy immediately left him and he was clean. He immediately commanded him and sent him away. He said to him, “See that you tell no one. But go show yourself to the Priest and make the offering for your cleansing that Moses commanded you, for a witness to them.”

The man went out and began to talk much and show the thing, so that he was not able to go openly into the city, but he stayed out in the open range. The students came to him there.

He came again to Cepernaum after some days and it was heard that he was in the house. So many gathered together that there was not even room at the door. He spoke the word to them. And four carried a paralytic to him. When they could not come near him because of the crowd, they uncovered the roof where he was. When they had opened it up, they let down the cot on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.”

Now there were some scholars sitting there reasoning in their hearts, “Why does this man talk like this? He slanders. Who has power to forgive sins except one, God?”

Jesus immediately knew in his spirit that they reasoned like this within themselves. He said to them, “Why do you reason in your hearts like this? Which is easier to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Arise, pick up your cot and walk?’ But that you might know that the Son of Man has authority to forgive sins on earth,” he said to the paralytic, “I tell you, arise, pick up your cot and go to your home.”

He rose immediately and when he had picked up his cot he went out before them all. They were all excited and glorified God, saying, “We never saw anything like this before.”

He went out again to the Sea. The whole crowd came to him and he taught them.

As he went by, he saw Levi Alphaison sitting in the tax office. He said to him, "Come with me." He rose up and went with him. And he came to recline in his house.

Many tax collectors and foreigners came together to Jesus and to his students, for they were many, and they gathered around him. The scholars and Orthodox, knowing that he ate with foreigners and tax collectors, said to his students, "Why does he eat with foreigners and tax collectors?"

When Jesus heard this, he said,

"The strong have no need of a doctor, but the ill. I did not come to call the just, but sinners."

And there were some of John's students and Orthodox, fasting. They came to him and said, "Why do the students of John and the students of the Orthodox fast, but your students do not fast?"

Jesus said to them, "Can the sons of the bridechamber fast while the bridegroom is with them? They cannot fast whenever they have the bridegroom with them. The day will come when the bridegroom will be taken away from them. They will fast in that day.

"No one sews an unshrunk piece on an old garment. If it is, the new shrinks from the old and the tear is made worse.

"And no one puts fresh wine into old skins. If it is, the wine splits the skins and both the wine and skins are lost. But fresh wine goes into new skins."

It came about on a Sabbath that he went thru a grain field. His students pulled some grain heads as they went along the way. The Orthodox said to him, "Why do they do on the Sabbath that which is not lawful?"

He said to them, "Do you not remember what David did when he had need and was hungry? And those who were with him? How he went into the House of God when Abiathar was high priest and ate the Offering Bread, that is not right for any to eat except the priests, and he gave it to those who were with him?" And he said to them.

"The Sabbath was made for man and not man for the

Sabbath. So the Son of Man is Lord also of the Sabbath.”

He went again into the synagogue. There was a man there with a withered hand. They kept watching him to see if he would heal him on the Sabbath, so they could find fault with him. He said to the man having the withered hand, “Stand up among us.” Then he said to them, “Is it lawful to do good on the Sabbath or to do bad? To save life or to kill?” They kept still. He looked about with anger, he was grieved for their hard heartedness. He said to the man, “Stretch out your hand.” He stretched it out. And his hand was entirely well. The Orthodox went immediately out and laid plans with the Herodians how to destroy him.

Jesus went with his students down to the Sea. Many crowds from Galilee crowded around him. Also from Judea and Jerusalem and Idumea and beyond Jordan and from around Tyre and Sidon, great crowds came. They listened to all that he did. He told his students to have a boat ready for him because of the crowds. They were about to crush him. He had healed so many that all who had diseases pushed around him so that they might touch him. Whenever unclean spirits saw him, they fell down before him and shouted, “You are the Son of God.” And he positively ordered them not to make him known.

And he went up into the mountain and called to him those whom he wanted. They came to him. He appointed twelve. They were called missionaries. They were to be with him and to be sent out to preach and to have authority to cast out demons. He appointed these twelve: Simon (to whom he gave the name of Peter), and James the son of Zebedee, and John the brother of James (and he gave them the name of Boanerges, which means Sons of Thunder), and Andrew and Philip, and Bartholomew, and Matthew, and Thomas and James the son of Alphaeus, and Thaddeus and Simon the Canaanite, and Judas Iskariot, who also betrayed him.

He came home. A crowd came to him again. He was not able to take time to eat. When his friends heard this, they went out to arrest him. They said, “He is crazy.” The scholars from Jerusalem came down and said, “He has

Beelzebul," and, "He casts out demons by the ruler of demons."

Then he called them to him and said to them in parable, "How can Satan cast out Satan?

"If a kingdom is divided against itself, that kingdom cannot stand.

"If a house is divided against itself, the house cannot stand.

"And if Satan stands up against himself and is divided, he is not able to stand, but has an end.

"Now no one can go into a strong man's house and rob his goods unless he first binds the strong man. Then he can surely rob his house.

"Truly I tell you, everything shall be forgiven the children of men, the sins and slanders however they slander. But whoever slanders the Holy Spirit will not be forgiven forever, but is guilty of everlasting sin. — "

He said this because they said that he had an unclean spirit.

Then his mother and brothers came and stood outside and sent to him and called him. A crowd was sitting around him. They said to him, "Your mother and your brothers are outside. They want you."

He answered them, saying, "Who are my mother and brothers?" And he looked at those sitting around him and said, "See my mother and brothers. Whoever does the will of God, that one is my brother and sister and mother."

He again began to teach by the sea. A very great crowd came so that he got into a boat and sat in it in the sea. All the crowd was on the land by the sea. He said to them in his teaching.

"Listen! A sower went out to sow. As he sowed, some seed fell along the road and the birds came and ate it. Others fell on the rocks where the soil was shallow. It immediately sprang up because there was no deep soil. When the sun came up it dried up. Since it had no root, it withered. Others fell among thorns. The thorns grew up and smothered it. It gave no crop. Others fell on the good ground and produced a crop and increased. It yielded thirty and sixty and a hun-

dred times as much." And he said, "Whoever has ears to hear, let him hear."

Those who were with him with the Twelve asked him about the parable when they were along. He said, "The mysteries of the Kingdom of God have been given to you. But everything is in parable to those outside. because, seeing, they see and do not see through it, hearing, they hear and do not understand.

If they did they would turn and be forgiven."

Then He said to them, "Do you not know this parable? Then how will you understand any parable? The sower sows the word. These are the ones along the path when the word is sown. When they hear the word, Satan immediately comes and takes away the word that is sown in them.

"It is the same with those sown among rocks. They take the word with joy when they hear it. But they stay a while because they have no root in themselves. They are quickly disgusted when trouble or persecution comes because of the word.

"Others are sown among thorns. They are those who hear the word, but the worries of this age and the fun of wealth and wish for other things come in and smother the word. It produces no crop.

"But those sown on good ground are those who hear the word and take it. They produce a crop. Some thirty, some sixty and some a hundred times as much."

And he said to them, "Does anyone bring a light to put it under a measure or under a bed? Or to set it on a lamp-stand? For nothing is hidden except to be shown and nothing is covered except to be brought out.

If anyone has ears to hear, let him hear."

And he said to them, "Pay attention to how you hear. The measure you use is the measure you will receive, only much more. For whoever has, to him will be given. For whoever does not have, even that which he has will be taken away "

And he said, "The Kingdom of God is like a man sowing seed into the ground. He sleeps and gets up night and day. The seed sprouts and grows but he does not know how. The earth itself produces. First comes the blade, then the head,

next the full grain in the head. He immediately starts the sickle when the grain is ripe because the harvest has come.”

And he said, “How shall we compare the Kingdom of God and with what parable shall we describe it? It is like mustard seed, the smallest of all seeds in the ground. Yet, when it is planted it grows up to be the largest of all herbs. It puts out branches so that the birds of the air come and roost on it.”

He spoke the word to them with many such parables, as they were able to hear. He did not speak to them without a parable, but he explained everything to his own students in private.

When evening came that day he said to them, “Let us go to the other side.” They left the crowd and took him with them, just as he was, in the boat. There were other boats with them.

A great storm of wind came and the waves beat into the boat. The boat was beginning to fill. But he was asleep in the stern on a cushion. They got him up and said, “Teacher, do you care if we are lost?”

He awoke and commanded the wind and said to the sea, “Silence! Be muzzled!” The wind stopped and there was a great calm. He said to them, “Why are you afraid? Do you not have faith?”

They feared with a great fear and said to each other, “What kind of man is this, that both the wind and the sea obey him?”

He went to the other side of the sea to the country of the Gerasenes. A man with an unclean spirit met him as soon as he got out of the boat. He lived among the tombs. No one could bind him, not even with chains. He had often been bound with handcuffs and chains. He pulled the chains in two and broke the handcuffs. No one was able to control him. He was always shouting and bruising himself with stones night and day among the mountains and tombs. When he saw Jesus a way off, he ran to him. He worshipped him and shouted with a loud voice, “What have I to do with you, Jesus, Son of the Most High God? I command you by God, do not torture me.”

For he said to him, "Come out of the man, you unclean spirit." And Jesus asked him, "What is your name?"

He answered, "My name is Legion, for we are many." And he begged him much that he would not send them out of the country. Now there was on the mountain a great herd of hogs eating. And they begged him, saying, "Send us to the hogs so we may enter them." So he sent them. The unclean spirits went out and entered into the hogs. And the herd ran down a bluff into the sea, about two thousand, and were drowned in the sea.

Then the herdsmen ran away and told in the town and in the fields what had occurred. They came to see what had been done. They came to Jesus and saw the demon-possessed seated, clothed, in his right mind, the one having the legion, and they were afraid. Those who had seen told everything that had occurred to the demon-possessed and to the hogs. And they began to beg him to leave their country.

As he went down into the ship, the man who had been a demoniac begged to go with him. He would not let him, but said to him, "Go back to your neighbors and tell them what great things the Lord has done for you and has had pity on you." He began to preach in the Ten Cities what great things Jesus had done for him. Everyone was amazed.

And Jesus went over again to the other side and a great crowd came around him, and he was by the lake. One of the officers of the synagogue, called Jairus, came and when he saw Jesus, he fell down at his feet and begged him much, saying, "My daughter is about to die. Please come to put your hand upon her to save her and she shall live."

He went with him. A great crowd gathered around and crowded him. A woman who had a bloody drainage twelve years and had suffered much of many doctors, had spent all her savings and was no better, but instead, grew worse, came because she had heard about Jesus. She came up in the crowd behind him and touched his clothes. She said, "If I may touch but his clothes I shall be well." Immediately the drainage of blood was dried up and she knew within her body that she was saved from the illness.

Immediately Jesus knew within himself that power had



gone out of him. He turned around in the crowd and said, "Who touched my clothes?"

The students said to him, "You see the crowd pushing around you and you say, 'Who touched me?'"

He looked around to see who had done this. When the woman knew what was done in her, she came with fear and trembling and fell down before him and told him all the truth. Then he said to her; "Daughter, your faith has saved you. Go in peace. Be well from your illness."

While she was still speaking, someone came from the ruler of the synagogue's house, saying, "Your daughter is dead. Why bother the Teacher?"

When Jesus heard these words spoken to the ruler of the synagogue, he said, "Do not fear. Only believe."

He would not let anyone go in with him except Peter and James and his brother John. When he came to the ruler of the synagogue's house, he saw great wailing and weeping and lamenting. And when he came in he said, "Why do you weep and wail? The child is not dead, but asleep."

They laughed at him. And when he had put everyone out, he took the girl's father and mother and those who were with him and went up where she was. He took her by the hand and said, "Talitha koum," which translated means, "Little girl, I say to you, arise."

Immediately the little girl arose and walked, for she was twelve years of age. And they were astonished with a great astonishment. He asked them much that they would tell no one this, and said to give her something to eat.

He left there and came to his own country. His students went with him. On the Sabbath he went to teach in the synagogue. The many who heard him were amazed, saying, "Where did he get this? Who gave him this wisdom and power to do such things and with his hands? Is this not the carpenter, the son of Mary, the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they were disgusted with him.

Jesus said, "A prophet does not lack honor except in his own country and among his own people and his own house."

And he could not do any powerful works, except that he laid his hands on a few sick people and healed them. And

he wondered at their unbelief.

He went into the surrounding villages teaching.

He called together the Twelve and sent them out two by two. And he gave them authority over unclean spirits. And he commanded them that they should take nothing with them for the trip, except a staff. No reserve bag, no food, no money belt. They were to wear sandals and not to put on two coats. And he said to them, "Stay in whatever house you enter until you leave that place. And if any place will not welcome you and they will not listen to you, when you go, leave so fast you knock the dust off your feet as a witness against them."

So they went out and preached that people should change their thinking. And they cast out many demons and rubbed with olive oil many that were sick and cured them.

Now his name was widely known and King Herod heard of him. He said, "John the Baptizer is raised from the dead, so these great powers are working in him," But others said that it is Elijah. Others said that he is a prophet or like one of the prophets. But when Herod heard that, he said, "This one is John whom I have beheaded. He is raised up." For Herod had sent and arrested John and had him bound in prison because of Herodias, his brother Philip's wife, because he had married her. For John said to Herod, "It is not lawful for you to have your brother's wife." So Herodias had it in for John and wanted to kill him, but was not able. Herod feared John, knowing that he was a just and holy man, so he kept him safe. He was greatly puzzled when he heard him and listened to him gladly. But she had her chance when Herod gave a feast on his birthday to his court officers and chief men of Galilee. And when Herodias' daughter came in and did a strip dance, she excited Herod and his guests. And the king said to the girl, "Ask whatever you want and I will give it to you." He vowed to her, "Ask me for whatever you want and I will give it to you, to half of my kingdom."

She went out to ask her mother, "What shall I ask?"

She answered, "The head of John the Baptizer."

She immediately hurried back and asked the king, "I

wish that you would give me, on a dish, the head of John the Baptizer.”

While it made the king very sorrowful, yet because of his vow and those reclining with him, he could not refuse her. So he immediately sent an attendant with an order to bring his head. When he went and beheaded him in the jail, he brought the head on a dish and gave it to the girl. And the girl gave it to her mother. When his students heard this, they came and took his body and placed it in a tomb.

The missionaries came together to Jesus and told him all they had done and what they had taught. And he said to them, “Come out here in this open range country and rest a while.” For there were many coming and going and they did not even have a chance to eat. And they went in a boat to an open place by themselves. And many who saw them go knew him. They ran on foot out of all the towns and got there before those in the boat.

When he came out he saw the great crowds and he was moved with pity upon them, because they were as sheep without a shepherd. He began to teach them many things.

The students came to him after many hours, saying, “This place is open range. They have been here a long time. Dismiss them so they can go into the surrounding country and towns and buy themselves something to eat.”

He answered, saying to them, “You give them to eat.”

They said to him, “Shall we go buy two hundred denarii’s<sup>1</sup> worth of bread and give them to eat?”

He said to them, “How many buns have you? Go see.”

When they knew, they said, “Five and two fish.”

And he commanded to have them sit down in groups on the green grass. They sat down in rows, by hundreds and by fifties. He took the five buns and looking up to heaven, blessed it and broke it and gave it to the students for them to set before them. And he divided the fish among them all. Everyone ate and was satisfied. They picked up twelve basketfuls of the pieces and of the fish. And there were five thousand men who ate of the bread.

He immediately made his students get into the boat and go across to the other side, to Bethsaida, while he sent the crowd away. When he took leave of them, he went up into

the mountain to pray. And when evening came, the boat was out in the lake while he was alone on the land. He saw them straining at rowing, for the wind was against them. About two o'clock in the morning, he came to them, walking on the lake. He wished to pass by them. But they saw him and thought that it was a ghost. They cried out, for everyone saw him and was scared. He spoke to them, "Courage, it is I. Do not fear." He came to them in the boat and the wind stopped. They were terribly excited among themselves. They did not understand about the bread, for their hearts were hardened.

When they crossed over, they came to the land of Gennesaret and drew near the shore. As soon as he landed they knew him and ran all around the country, bringing on couches those who were sick to where they heard he was. Whenever he came to a town or village or field or market place, they laid those who were sick, and begged to touch at least the fringe of his shawl. As many as touched him were healed.

The Orthodox and some of the scholars from Jerusalem came together to him. They saw some of his students eat bread with unclean, that is, unwashed hands. Unless the Orthodox and all the Jews wash the hands with the fist, they do not eat. They hold on to the habits of the old people. Unless they sprinkle water upon themselves when they come from the market, they do not eat. And they hold to many other things, such as washing cups and dishes and brass ware. And the Orthodox and scholars asked him. "Why do not your students walk the way the old people taught? They eat bread with unclean hands."

He answered the, "Well did Isaiah prophesy concerning you stage players, as it is written.

'This people honors me with their lips  
but their heart is far away from me,  
teaching as learning the commands of men.'

You lay aside the commands of God and hold on to those given of men."

And he said to them, "You are good at setting aside the commands of God so you may keep what is handed down to you. For Moses said,

‘Honor your father and mother,’  
and,

‘Let him who speaks against his father or mother pay with death.’

But you say, if any man says to his father or mother, ‘Anything of mine that is worth anything to you is Korban’ (that is, given especially to God), you keep him from doing anything more for his father or mother. The way you do it, you drop out what God said by the customs handed down.”

And when he called the crowd together again, he said to them, “Hear me, everyone, and understand. There is nothing outside a man that can come in and make him unholy. But is that which comes out of a man that makes a man unholy.”

When he came into the house from the crowd, his students asked him about the parable. He said to them, “Do you not know even that much? Do you not know that there is nothing that can come into a man from the outside that can make him unholy? It does not enter into his heart, but into his stomach and is cast out in the elimination. That purifies all foods.”

Then he said to them, “It is that which comes out of a man that makes him unholy. From within, out of the heart of man comes bad discussions, immorality, stealing, murders, unfaithfulness in marriage, stinginess, trouble-making, slanders, strutting, silliness. All these troublemakers come out from within and make a man unholy.”

Then he left there and came into the country of Tyre and Sidon. He went onto a house and wanted no one to know it. But he could not be hidden. A woman immediately heard about him. Her daughter had an unclean spirit. She came to prostrate herself before his feet. Now the woman was a Syro-Phoenician Greek by birth. She asked him to cast the demon out of her daughter. He said to her, “Let the children have enough first. It is not right to take the children’s bread and throw it to the dogs.”

She answered him, saying, “Yes, sir. Even the little dogs under the table eat the children’s crumbs.”

He said to her, “Because of this word, go. The demon has gone out of your daughter.”

When she went to her home, she found the demon had left her daughter and she lay on a bed.

He came again out of Tyre through Sidon to Lake Galilee, among the country of the Ten Cities. They brought a deaf man to him who spoke with difficulty. They begged him to lay his hands on him. He took him aside from the crowd and when he put his fingers in his ears, he spat and touched his tongue. Then he looked up to heaven and groaned and said to him, "Effatha," which means, "Be opened," And immediately his ears were opened and the band on his tongue was loosed and he spoke clearly. He commanded them to tell no one. But the more he commanded them, the more they scattered it around. And they were amazed above measure, saying, "He has done all things well. He makes the deaf to hear and the dumb to speak."

And again in those days when there was a large crowd and, as they had nothing to eat, he called together his students, saying, "I pity the crowds because they have been here three days with me and have nothing to eat. If I send them to their homes without anything to eat, they will faint in the way, for some have come from afar."

His students answered him, "How can anyone satisfy these with food here in the open range?"

He asked them, "How many buns do you have?"

They said, "Seven."

He called to the crowd to sit down upon the ground. He took the seven buns, gave thanks, broke and gave to the students to set before the crowd and they ate. And they had a few small fish. And when he blessed them, he asked them to distribute them also. And they ate and had enough. They gathered up seven baskets of leftover pieces. There were about four thousand. And they sent them away. And he immediately went into a boat with his students to go to the country of Dalmanutha.

And the Orthodox came out and began to argue with him. They asked from him a sign from heaven to try him out. He groaned in his spirit and said, "Why does this people hunt for a sign? I tell you truly if there shall any sign be given to this people."

He left them and again went into the boat to the other

side. They forgot to take bread; they had only one bun with them in the boat. And he commanded them, saying "Look, watch out for the decay of the Orthodox and the decay of Herod."

They reasoned among themselves that it was because they had no bread. Knowing it, he said to them, "Why do you reason because you have no bread? Why do you not reason nor understand? Is your heart hardened? Do you have eyes that see not and ears that hear not? Do you not remember the five buns broken for the five thousand and how many baskets full of pieces did you gather?"

They said to him, "Twelve."

"Or those seven for the four thousand? How many heap-  
ing lunch baskets full did you gather?"

They said to him, "Seven."

He said to them, "Why do you not understand?"

They came to Bethsaida. And they brought a blind man who begged to touch him. He led him out of the village. He spat in his eyes and put his hands on him and asked him if he saw anything? He looked up and said, "I see men that look like trees walking around."

He again put his hands on his eyes and his sight was restored. He saw clearly and everything looked plainly as it should. He sent him to his own home, saying, "You must not go into the village."

And Jesus went out with his students to the country of Caesarea of Philip. As they were in the way, he asked the students, saying, "Whom do they say that I, the Son of Man, am?"

They answered him, saying, "John the Baptizer. And others, Elijah! And others, one of the prophets."

And he asked them, "Whom do you say that I am?"

Peter answered him, saying, "You are the Christ."

And he commanded them that they should tell no one about him. He began to teach them that the Son of Man had to suffer many things and that he would be given over to the church authorities and to the officers and to the scholars and be killed and after three days arise. He said these words plainly. And Peter took him aside and began to command him. But he turned and looked at the students

and said, "Get behind me, Satan. You do not understand the things of God, but of men."

He called together the crowd with the students to say to them, "If anyone wishes to come after me, let him forget his own interests and take up his cross and follow me. For if anyone wants to save his life he will destroy it. But if anyone destroys his life for me and the good news he shall find it. What good is it if a man gets control of the whole world and ruins his own soul? For what will a man trade for his soul? For if any man is ashamed of me in this debauched and pointless generation, so will the Son of Man be ashamed of him when he comes in the glory of the Father and the holy messengers."

And he said to them, "Truly I tell you, that there are some standing here that shall not taste death until they see the Kingdom of God coming in power."

The next week, Jesus took Peter and James and John by themselves up into a high mountain. And he was changed before them. His clothes began to shine with an inward light so much greater than any laundry on earth could brighten them. And Moses and Elijah appeared and talked with Jesus.

Peter answered and said to Jesus, "Teacher, it is good for us to be here. Let us make three brush arbors. One for you, one for Moses, and one for Elijah." He did not know what to say for they were afraid.

A cloud came and covered them and a voice came out of the cloud, "This is my Son, The Beloved. Hear him."

And suddenly, as they looked around, they saw no one with them but Jesus only.

As they were going down out of the mountain he told them plainly not to tell anyone what they had seen until the Son of Man had risen from among the dead. And the word was hidden from them. They wondered among themselves what rising from the dead meant. And they questioned him, saying, "Why do the scholars say that Elijah has to come first?"

He explained to them, "Elijah does come first, restoring all things. And, why was it written that the Son of Man would suffer much and be pushed around? But I tell you



that Elijah has already come and they have done to him what they wanted to, as it is written about him.”

And when they came to the students, they saw a great crowd around them and scholars arguing with them. And all the people were amazed when they saw him. They ran up to him to welcome him. And he asked them, “What are you talking over with them?”

One of the crowd answered, “Teacher, I have brought my son to you. He has a dumb spirit. And whenever it takes him, he foams at the mouth and grinds his teeth. And he is getting weaker. I asked your students to cast it out and they were not able.”

He answered them, “Oh, unbelieving generation! How long will I stay with you? How long shall I put up with you? Bring him to me.”

And he brought him to him. As soon as he saw him, the spirit threw the boy on the ground where he wallowed foaming at the mouth. Then Jesus asked his father, “How long has he been this way?”

He said, “Since he was a child. It many times throws him into the fire and into the water to destroy him. But if you can do anything, pity us and help us.”

Then Jesus said to him, “If you can, everything is possible to believers.”

Immediately the boy’s father cried out, “I believe. Help my unbelief.” When Jesus saw the crowd running together, he commanded the unclean spirit, saying to it, “You unclean and dumb spirit, I command you, come out of him and never go back in.”

And he gave a cry and it shook him greatly and came out. And he looked like a dead body so that many said that he had died. Then Jesus took him by the hand and lifted him up and he stood. When he went into a house with his students, they asked him, “Why could we not cast it out?”

He said, “This kind can go out by nothing except prayer.”

And again he went out, going through Galilee and he did not wish anyone to know it. For he taught his students and said to them, “The Son of Man will be betrayed into the hands of men. They will kill him and three days after

he is killed, he will rise up.” They did not understand this thing and they were afraid to ask him.

They came to Capernaum. And in the house, he began to question them, “What were you arguing about on the way?” They kept still. For they had been arguing among themselves on the way as to which one was the greatest. He sat down and called the Twelve to him and said to them, “If anyone wants to be first let him be last of all and servant of all.”

He took a little child and stood him among them. Then he took up the child in his arms and said, “He who welcomes this little child in my name, welcomes me. And he who welcomes me, welcomes not me, but him that sent me.”

Someone said to Jesus, “Teacher, we saw one casting out demons in your name and we stopped him because he does not belong to our crowd.”

Jesus said, “Do not stop him. There is no one who can do a great work in my name and can quickly speak bad of me. For he who is not with us is against us. For whoever gives you a cup of water to drink in my name because you are Christ’s, I truly tell you, he shall not lose his pay. And whoever offends one of these little ones that believe, it were better for him if a ton weight had been hung around his neck and he were dropped in the lake.

“And if your hand makes you offend, cut it off. It is better for you to go into life crippled than to have two hands to go away into the junk pile, into the unquenchable fire. And if your foot makes you to offend, cut it off. It is better to go into life lame than to be thrown into the junk pile with two feet. And if your eye makes you offend, throw it away. It is better to go into the Kingdom of God with one eye than to be thrown into the junk pile with two eyes, where their worm never ends and the fire never goes out. For everyone will be salted with fire. Salt is good. If the salt becomes saltless, with what will you season? Have salt in yourselves and be at peace with each other.”

And rising up, he went from there into the borders of Judea beyond Jordan. And the crowds again came to him. And as was his habit, he taught them. The Orthodox came to tempt him, asking, “Is it right for a man to divorce his wife?”

He answered them, "What did Moses command you?"

They said, "Moses let us write a bill of divorcement and put her away."

Then Jesus said to them, "He wrote you this command because of your hard hearts. From the beginning of creation, God made them male and female. That is why a man leaves his father and mother and they two shall become one flesh. So they are no longer two but one flesh. Therefore, those whom God has joined together, man must not put apart."

And in the house the students again asked him about this. And he said to them, "Whoever divorces his wife and marries another, commits adultery against her. And if a woman divorces her husband and marries another man, she commits adultery."

And they brought little children to him that he might touch them. But the students hindered them. When Jesus saw it, he was angry and said, "Let the little children come to me and do not hinder them. The Kingdom of God belongs to ones like them. I truly tell you that whoever does not welcome the Kingdom of God as a little child, he cannot get in." And taking them up in his arms, he laid his hand upon them and blessed them.

As he went down the road, one ran up to him and falling down in front of him, asked him, "Good teacher, what shall I do that I might inherit eternal life?"

Jesus said to him, "Why do you call me good? There is only one God who is good. You know the commandments: Do not murder, do not commit adultery, do not steal, do not lie about anyone, do not cheat, honor your father and your mother."

He answered, "Teacher, I have kept all these since I was a boy."

When Jesus looked at him, he loved him and said to him, "You lack one thing. Go, do business with what you have and give to the outcasts and you shall have treasure in heaven. And come with me." But he was hurt at that word and went away sorry, for he had much possessions. And looking around, Jesus said, "How hard it is for those having riches to enter into the Kingdom of God." The students were amazed at these words. But Jesus again answered them,

“Children, how difficult it is to get into the Kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to go into the Kingdom of God.”

They were greatly astonished, saying among themselves, “Then who can be saved?”

Looking at them, Jesus said, “With men it is impossible, but not with God. For all things are possible with God.”

Peter began to say to him, “Look, we have left everything and have gone with you.”

Jesus answered, “I truly tell you, that there is no one who has left house or brothers or sisters or father or mother or children or land, but shall receive a hundred times more now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the coming age, life everlasting. But many who shall be first shall be last and the last first.”

They were on the way going up to Jerusalem, and Jesus was going before them. They were amazed and those who followed him were afraid. And when he took the Twelve he began to tell them again what was about to happen to him, that, “Look, we are going up to Jerusalem and the Son of Man will be handed over to the chief priests and the scholars. They will condemn him to death and hand him over to the pagans and they will make fun of him and spit upon him and beat him and kill him and after three days, he will arise.”

And the two sons of Zebedee, James and John, came to him, saying, “Teacher, we wish to ask you to do something for us.”

He said to them, “What is it you ask me to do for you?”

They said, “Give us to sit on your right and on your left in your glory.”

Jesus said, “You do not know what you ask. Can you drink the cup that I drink and the baptism with which I am baptized can you be baptized?”

They said to him, “We can.”

Jesus said to them, “You shall drink of the cup that I drink and you will be baptized with the baptism with which I am baptized. But to sit on my right or on my left is not mine to give. It is for the one for whom it is prepared.”

When the Ten heard this they began to be angry with James and John. Calling them together, Jesus said to them, "You know that the rulers of the Pagans lord it over them and their big shots dictate to them. It is not that way among you. But whoever wants to be great, let him be your servant. And whoever wants to be first, let him be slave of all. For also the Son of Man did not come to be served, but to serve and to give his life to buy many out of slavery."

They came to Jericho. And he went out of Jericho with his students and a large crowd. Now Timeason, the son of Timeaus, sat by the roadside begging. When he heard that it was Jesus the Nazarene he began to shout, "Jesus, son of David, pity me." Many ordered him to keep still. But he shouted the more, "Son of David, pity me."

Jesus stopped and said, "Call him."

They called the blind man, saying, "Have courage. Get up. He calls you."

He threw off his coat, jumped up and came to Jesus. Jesus answered him, saying, "What is it that I shall do for you?"

The blind man said to him, "Teacher, that I might see again."

Jesus said to him, "Arise, your faith has saved you."

Immediately he saw. And he followed Jesus on the road.

And when he came near Jerusalem, to Bethphage and Bethany, near the Mount of Olives, he sent two of his students, saying to them, "Go into that village opposite you and as soon as you enter you will find a colt tied that no one has ever ridden. Untie him and bring him. And if anyone asks why you do it, you shall say to them, The Lord needs it, and he will immediately send it again here."

They went and found the colt tied outside by a door, near the crossroads. And they untied it. Some of those standing there said, "Why are you untying the colt?"

They said to them what Jesus had told them. And they let them. And they brought the colt to Jesus. They spread their coats upon it and sat him on it. Many put their coats on the road. Others cut down branches from the fields. And those going in front and those following shouted,

"Hosanna,

Blessed is he who comes in the name of the Lord.  
Blessed be the coming Kingdom of our father David.  
Hosanna in the highest."

And he went into Jerusalem to the temple. He looked around at everything. Then he went out to Bethany with the Twelve, because the hour was late.

When they left Bethany in the morning he was hungry. He saw a fig tree a way off that had leaves. He went to it hoping to find something to eat. When he came to it he found nothing but leaves, for it was not the time of figs. And Jesus said to it, "Let no one eat fruit from you forever."

The students heard him.

They came to Jerusalem. And going into the Temple he began to put out those who bought and sold in the Temple. He upset the tables of the money changers and the seats of the pigeon sellers. He would not let anyone carry a vessel through the Temple. And he taught, saying, "Is it not written, 'My house shall be called a house of prayer for all nations?' But you have made it a robbers' den."

The chief priests and scholars heard him and they looked for a way to destroy him. They feared him because all the crowd was amazed at his teaching. When evening came he went out of the city.

And when they came by they saw the fig tree dried up from the roots. And remembering, Peter said, "Teacher, the fig tree you condemned is dried up."

Jesus answered them saying, "Have faith in God. I truly tell you that if anyone says to this mountain, 'Be picked up and thrown into the lake,' and does not doubt in his heart, but believes what he says shall be, it shall be done for him. So I say to you, all things whatever you pray for and ask, believe you have received and it shall be done to you. And when you stand praying, forgive, if you have anything against anyone, so your Father who is in heaven may also forgive your falling from the truth."

He came again to Jerusalem. While he was walking around in the Temple, there came to him the chief priests and the scholars and the elders and said to him, "By what authority do you do these things? Who gave you authority to do what you are doing?"

Jesus said to them, "I will ask you one thing and you answer me. Then I will tell you how I do what I do. Was the baptism of John from heaven or from men? Answer me."

They reasoned among themselves, saying, "If we say from heaven he will say, 'Then why did you not believe him?' If we say from men, we are afraid of the people. They have it that John was a prophet." They answered Jesus, saying, "We do not know."

Jesus said to them, "Then I do not tell you by what authority I do what I do."

And he began to speak to them in parables, "A man planted a vineyard and fenced it and built a wine press and tower. And he rented it to farmers and left the country. And at harvest, he sent a slave to the farmers so that he might receive of the fruit of the vineyard. But they took him and beat him and sent him away empty.

"And again he sent to them another slave. They beat him on the head and insulted him. And he sent another. They killed him. And many others. Some they beat and others they killed. He had yet one Son, beloved. At last he sent him, for he said, 'They will respect my Son.'

"The farmers said among themselves, 'This is the heir. Come, let us kill him. Then the inheritance will be ours.' And they killed him and threw him out of the vineyard. What will the owner of the vineyard do? He will come and destroy those farmers and give the vineyard to others. Do you not even read this writing,

'The stone the builders refused that one has become the head of the corner. This from the Lord and is it amazing in our eyes?'"

They tried to arrest him but they feared the crowd. For they knew that he had spoken this parable against them. And he left them and went away.

They sent some of the Orthodox and Herodians to trap him in his talk. Coming to him, they said, "Teacher, we know that you are true and that you care for no one nor look up to any man, but teach the true way of God. Is it right to pay a poll tax to Caesar or not? Shall we pay or not pay?"

When he saw their stage playing, he said to them, "Why

do you test me? Bring me a denarius that I may see it." They handed him one. And he said, "Whose picture is this and whose name?"

They said, "Caesar's."

Then Jesus said, "Give the things of Caesar to Caesar and the things of God to God." And they were amazed at him.

The Liberals, who say there is no rising again, came to him. They asked him, saying, "Teacher, Moses wrote us, that if anyone's brother die and leave a wife and has no children, that he shall take his brother's wife and raise up children to his brother.

"Now there were seven brothers. The first got married and died childless. And the second took her and died without leaving any children. And the third did the same. And the seven had no children. Last of all, the woman died. In the rising again whose wife will she be? All seven had her as his wife."

Jesus answered them, "Are not you entirely wrong because you know neither the writing nor the power of God? For in the rising again from the dead, they neither marry nor are they married, but are as the messengers in heaven. But about the raising of the dead, do you not remember in the Book of Moses, at the bush, how God spoke, saying, 'I am the God of Abraham and God of Isaac and God of Jacob?' He is not God of the dead but of the living. You are entirely wrong."

And one of the scholars who had heard them questioning him came to him. Knowing that he had given them a good answer, asked him, "Which is the first commandment of all?"

Jesus answered,

"'Hear, Israel, the Lord our God the Lord is One. And you shall love the Lord your God with your whole spirit and with your whole mind and with your whole strength.'

And the second.

'You shall love your neighbor as yourself.'  
There is no greater commandment than these."

The scholar said to him, "Good teacher, what you say



is of truth, that he is One and there is none greater than he. And to love him with the whole heart and with the whole understanding and with the whole strength and to love the neighbor as himself is more important than whole burnt offerings and sacrifices.”

Jesus saw that he answered wisely and said to him, “You are not far from the Kingdom of God.” And after this no one asked him any questions.

While Jesus was teaching in the Temple, he said, “How do the writings say that the Christ is the Son of David? Because David himself said in the Holy Spirit,

‘The Lord said to my Lord,

Sit on my right until I make your enemies a stool under your feet.’

If David calls him Lord, how is he his son?” And the crowd heard him gladly.

In his teaching, he said, “Watch out for the scholars who like to walk around in long robes, and salute in the business places and prominent places in the synagogues and the head table at suppers. They eat up widows’ houses and on any excuse, make long prayers. These shall receive the greater judgment.”

He sat down opposite the collection box and watched the crowd throw money into the collection box. Many of the rich threw in much. And a poor widow came who put in two leptia, worth a kodrante<sup>1</sup>. And calling together his students, he said to them, “I truly tell you that this poor widow has put in more than anyone putting into the collection box. For all these put in out of their surplus. But she, out of her poverty, has put in all she has, all her savings.”

As he was going out of the Temple, one of his students said to him, “Teacher, look at the wonderful stones and the wonderful buildings.”

Jesus said to him, “Do you see this great building? There will not be stone upon stone that will not be thrown down.”

Peter and James and John and Andrew were seated with him on the Mount of Olives, across from the Temple. They asked him, “Tell us when these things will be and what is

the sign when all these things will come about?"

Jesus began to say to them,

"Watch out that no one deceives you. Many will come in my name, saying, 'I am the one,' and will deceive many. When you hear of wars and talks of war, do not be stampeded. It has to be, but this is not the end. There will rise up tribe against tribe and kingdom against kingdom. There will be earthquakes in many places and there will be famines. These are the beginnings of troubles. Look out for yourselves. You will be handed over to the court and church and you will be beaten. You will stand before governors and kings because of me and witness to them. This good news has to be proclaimed to all the pagans first.

"Now when they arrest you and hand you over, do not worry about what you will say. But say what shall be given you at that hour. It is not you speaking, but the Holy Spirit. Brother will hand over brother to death and father his son. And children will rise up against parents and put them to death. You will be hated by everyone because of my name. But he who stands true to the end shall be saved.

"When you see the contamination of utter waste standing where it ought not, let him who studies understand, then those who are in Judea flee to the mountains and whoever is on the house top shall not come down nor go into the house to take anything out. And he who is in the field shall not go back to pick up his coat.

"But sorrow to those with child and those nursing children in those days. So pray that this is not in the winter. For in that day there will be trouble such as has never been since the beginning of creation which God created until now. And if the Lord does not shorten the days, no flesh will be saved. But because of the chosen whom he has chosen, those days will be shortened.

"And when anyone tries to tell you, 'See here is Christ!' or 'See there,' do not believe it. There will be raised up false Christs and false prophets that will deceive the chosen ones if possible. But watch out. I have told you everything beforehand.

"But in the days after that trouble the sun will be darkened

and the moon will give no light  
and the stars will fall from heaven  
and the powers in heaven will be shaken.

And then you will see the Son of Man coming in clouds with great power and glory. Then he will send his messenger to gather his chosen from the four winds from the farthest part of earth to the farthest part of heaven.

“Now learn the parable from the fig tree: When its branch is already tender and it puts out its leaves, you know that summer is near.

“So also you, when you see these things, know that it is near at the door. I truly tell you, this people will not pass away until all these things will come about. Heaven and earth will pass away but my word will not pass away.

“But no one knows that day nor hour, neither the messengers in heaven, nor the Son; only the Father. Watch out. Be alert. You do not know when the time is.

“It is like a man leaving his house, going out of the country and giving his slaves authority, to each one his work. And he commanded the doorkeeper to watch. So you watch, for you do not know when the Lord of the house comes, at evening or midnight or cock crowing or morning, or he may come unexpectedly and find you sleeping. That which I say to you, I say to all, watch.”

Now after two days there was the Passover and feast of unraised bread. The high priests and scholars tried to catch him secretly to kill him. But they said, “Not at the Feast, or the people will riot.”

And while he was reclining in the house of Simon the Leper, in Bethany, there came a woman to him having an alabaster jar of ointment of pure nard, very precious. She broke the alabaster jar open and poured it on his head. Now there were some who were indignant with her saying, “Why this waste of perfume? This perfume could have been sold for over three hundred denarii and given to the poor.” And they complained about her.

But Jesus said, “Let her alone. Why do you make trouble for her? She had done a good work on me. You always have the poor with you and you can do good to them whenever you want to. You do not always have me. She has done

what she could. She came ahead of time to anoint my body for burying. I truly tell you, that wherever this good news is preached in the whole world, that which she has done will be told as her memorial."

And Judas Iskariot, one of the Twelve, went to the high priests to see about betraying him. They were glad when they heard that and promised to give him money. And he looked for a chance to betray him.

On the first day of the feast of unraised bread, when they sacrificed the Passover, the students said to him, "Where do you wish us to go to prepare that we might eat the Passover?"

He sent two of his students, saying, "Go to the city and a man carrying a jug of water will meet you. Follow him. And where he shall enter, you shall say to the house master, The Teacher says, 'Where is the guest room that I may eat my Passover with my students?' And he will show you a large upper room already furnished. Get ready for us there." The students went out into the city and found as he said to them. And they prepared the Passover.

And when evening came, he came with the Twelve. As they were reclining and eating, Jesus said, "I truly tell you that one of you who is eating with me will betray me."

They were grieved and said to him one by one, "Is it I?"

He said to them, "One of the Twelve who eats out of the dish with me. For the Son of Man goes as it is written about him. But sorrow to that man by whom the Son of Man is betrayed. It would have been better for him if he had never been born."

And when they were eating, he took bread, blessed and broke it and gave it to them and said, "Take this. It is my body." And taking the cup, when he had given thanks, he gave it to them. And they all drank from it. He said to them, "This, my blood, is the testament poured out for many. I truly tell you that I will no more drink of the fruit of the vine until that day when I drink it new in the Kingdom of God."

When they had sung a hymn, they went out to the Mount of Olives.

And Jesus said to them, "Each one of you will be scandal-

ized, because it is written,

‘I will wound the shepherd and the sheep will be scattered.’

But after I am raised up, I will go ahead of you into Galilee.”

Then Peter said to him, “If everyone will be scandalized, I will not be.”

Jesus said to him, “I truly tell you that this very night, before the cock crows, you will deny me three times.”

But he earnestly insisted, “If I need to die for you, I will not deny you.” They all said the same thing.

And they came to a place called Gethsemane and he said to his students, “Wait here while I pray.” He took with him Peter and James and John and he began to be greatly concerned and depressed. And he said to them, “My soul is sorrowful to death. Wait here and keep alert.” And he went forward a little way and fell on the ground and prayed that, if it were possible, the hour might be taken from him. And he said, “Abba, Father, all things are possible with you. Take this cup from me. Nevertheless, not what I wish, but you.”

And he came and found them sleeping. And he said to Peter, “Simon, are you sleeping? Could you not keep alert one hour? Keep alert and pray that you do not fall into temptation. The spirit is willing but the flesh is weak.”

He went again to pray, saying the same words. And again he came and found them sleeping. Their eyes so heavy they did not know what to answer him. And he came the third time and said to them, “Sleep on now and take your rest. It is enough. The hour has come. Look, the Son of Man is handed over into the hands of sinners. Arise, let us go. See, he who betrays me has come near.”

Immediately, while he was speaking, Judas, one of the Twelve, came with a crowd having swords and clubs with the high priests and scholars and chiefs. Now he who had betrayed him gave them a sign saying, “He whom I shall kiss is the one. Take him and lead him away safely.” And when he came, he immediately went up to him, saying, “Teacher,” and kissed him again and again. Then they laid their hands on him and took him. And one of those standing

there drew a sword and struck the slave of the High Priest, cutting off his ear.

And Jesus answered them, "Do you come out against me with swords and clubs like you were catching a robber? I was with you every day in the Temple teaching and you did not arrest me. But the writings must be completed."

And everyone left him and ran. And a certain young man followed him. He had a linen garment wrapped about his naked body. He took hold of Jesus, but left the linen garment and fled naked.

And they brought Jesus before the High Priest. All the chief priests and chiefs and scholars gathered together. And Peter followed a long way behind into the court yard of the High Priest. And he was seated with the officers warming himself before the fire.

The chief priest and the whole Sanhedrin hunted for a witness to put Jesus to death but could find none. For many bore false witness against him but their witnesses were not the same. And when some stood up they bore false witness before him, saying, "We heard him say, 'I will destroy this Temple made with hands and will raise another up in three days made without hands.'" Even their witness did not hang together.

And when the Chief Priest stood up among them, he asked Jesus, "Do you not answer anything?" But he was silent and answered nothing. Again the Chief Priest questioned him and said to him, "Are you the Christ, the Son of the Blessed?"

Then Jesus said, "I am. And you will see the Son of Man seated at the right hand of Power and coming with the clouds of heaven."

Then the Chief Priest tore his robe, saying, "What need we of more witness? Do you hear his slander? What do you recommend?"

They all judged him to be condemned to death.

And some came and spat on him. They covered his face and beat him with their fist and said to him. "Prophecy." And each of the officers slapped him with the palm of the hand.

Peter was out below in the court yard. One of the servants

of the Chief Priest came and saw him warming himself. He said to him, "You were with the Nazarene, this Jesus."

But Peter denied, saying, "I neither know nor understand what you are saying."

And he went outside to the front yard. A girl saw him again and came to those standing around, saying, "This man is one of them."

But he again denied. A little while after, those standing around said to Peter, "Of a truth you are one of them, for you are Galilean."

Then he began to curse, and swore, "I do not know the man of whom you are speaking."

Immediately the cock crowed the second time. And Peter remembered the thing Jesus said to him, "Before the cock crows twice you will deny me three times." When he thought about it, he wept.

Immediately, when it was morning, the chief priests and the chiefs and scholars and all the Sanhedrin made a council. They bound Jesus and carried him away to hand over to Pilate. And Pilate asked him, "Are you the King of the Jews?"

He answered him. "You say it."

And the chief priests accused him greatly. Again Pilate questioned him, "Do you not answer anything? See how they accuse you." Jesus still answered nothing, so that Pilate was amazed.

Now at the feast, he released to them one prisoner, whomever they asked for. There was one called Barabbas taken with those who planned a riot and in the riot had committed murder. And the crowd came up and began to ask him to do as he did for them. Pilate asked them, "Do you want me to release to you the King of the Jews?" For he knew that it was because of envy that the chief priests had handed him over. But the chief priests stirred up the crowd that it were better to release to them Barabbas. Then Pilate asked them again, "What shall I do with him whom you call the King of the Jews?"

They again shouted, "Crucify him."

Then Pilate said to them, "Why? What has he done wrong?"

But they shouted stronger, "Crucify him."

Pilate wanted to do what the crowd asked. So he released Barabbas to them. When he had Jesus scourged, he turned him over to be crucified.

The soldiers led him away inside the palace, that is, the Praetorium. They called together the whole battalion. They put a purple cloak on him. They plaited a crown of thorns and put that on him. They began to salute him, "Hello, King of the Jews." They struck him on the head with a reed. They spat on him. They got down on their knees and bowed before him. When they had mocked him, they took the purple cloak off and put his own clothes on him. Then they led him out to crucify him.

And Simon of Cyrene, the father of Alexander and Rufus, was going by as he came out of the country. They made him carry his cross. They brought him to Golgotha Place, which interpreted means, Skull Place. They gave him medicated wine, but he would not take it. They crucified him. They gambled for his clothes to see who would get them, by rolling the dice.

The charge written against him was this saying,

### THE KING OF THE JEWS

Two thieves were crucified with him, one on his right and the other on his left.

Those who came around slandered him. They wagged their heads saying, "Oh, yea! You who would destroy the Temple and build it in three days, save yourself. Come down from the cross." The chief priests with the scholars also mocked, saying to each other, "He saved others. He cannot save himself. You, Christ, you King of Israel, come down now from the cross so that we may see and believe."

Those crucified with him blamed him.

And there was darkness over the whole earth from noon until three o'clock. At three o'clock, Jesus called with a great voice, "Eloi, Eloi! Lama sabakthani?" Translated, this means, "My God! My God! Why have you left me alone?"

And one of them standing there said, "Look, he calls Elijah."



Then someone ran with a sponge full of vinegar put on a reed to give to him saying, "Let him alone. Let us see if Elijah will come to take him down."

But Jesus gave a great cry and gave up his spirit.

And the veil of the Holy Place was split from the top to bottom.

And when the captain of the guard who was standing opposite him saw that he had given up his spirit, said, "Truly, this man was the Son of God."

There were some women watching from a distance. Among them were Mary from Magdala and Mary, the wife of Little James and the mother of Joses and Salome. These went with him when he was in Galilee and served him. And there were many more who came down with him to Jerusalem.

And when evening came, the day of Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected Council member, one who looked forward to the Kingdom of God, took courage and went to Pilate. He asked for the body of Jesus. Pilate was amazed that he was already dead. He called in the Captain of the Guard and asked him if he were already dead. When he found it out from the captain, he granted the body to Joseph.

He bought a clean, fine India muslin cloth and wrapped him in it and laid him in a tomb cut out of the rock and closed the door of the tomb with a stone. And Mary of Magdala and Mary the mother of Joses saw how he was laid.

And when the Sabbath was past, Mary from Magdala and Mary the wife of James and Salome bought spices that they might come to anoint him. And very early, before sunrise, the first day of the week, they came to the tomb. They said among themselves, "Who shall roll away the stone from the door of the tomb for us?"

When they looked they saw that the stone had been rolled away, for it was very great.

When they went into the tomb, they saw a young man dressed in a white robe seated on the right and they were amazed.

He said to them, "Do not be amazed. You are looking for Jesus the Nazarene, the Crucified. He is risen. He is not

here. See the place where he was laid. But arise, say to his students and to Peter, that he goes ahead of you into Galilee. You will see him there, as he said to you.”

They went out and fled, trembling and astonished, and they said nothing to anyone for they were afraid.

*(Some versions and texts add, after verse 8:)*

But they told to Peter and those with him what they had been told. And after this, Jesus himself sent out by them, from East to West, the sacred and undying preaching of everlasting salvation.

*(Other later texts add after verse 8 the following ending:)*

Now the first appearing of his raising up was the first of the week to Mary of Magdala from whom he had cast out seven demons. She went to tell those with him. They began to mourn and weep. Those who heard that he was alive and had been seen by her, did not believe.

After this he appeared in another form to two of them as they walked going to the country. They went back to tell the rest. Neither did they believe.

Another time he appeared to the Eleven as they reclined eating. He rebuked their lack of faith and hard heart because they would not believe, even when they had seen him raised from the dead. He said to them,

“Going to all the world, preach the good news to all creation.

He who believes and is baptized shall be saved. But the one who does not believe shall be utterly condemned.

And these signs shall go with those who believe: They will cast out demons in my name.

They shall speak with new tongues.

And in their hands carry serpents.

If anyone drinks any deadly thing, it will not hurt him.

You shall lay your hands on the sickly and they will be well.”

When the Lord Jesus had talked with them, he went up to heaven and sat at the right of God.

They went out preaching in all directions. The Lord worked with them. He gave proof to the word by the signs that went with it.

## *ACCORDING TO LUKE*

Because many have started to make an orderly statement of those things which are most surely believed among us, as has been given to us by those who from the beginning were eye-witnesses and servants of the word, it seemed good to me also, as I have had accurate information from the very first, to write to you, most excellent God-Lover, that you might know the certainty of the things of which you have been taught.

There was in the days of Herod, King of Judea, a certain priest named Zachariah, of the group of Abia. His wife was a descendant of Aaron. Her name was Elizabeth. They were both just in the sight of God. They walked in all the commands and laws of the Lord, faultless. They had no child because Elizabeth was barren and they were both growing old.

It came about that while he performed the duties of the priest's office before God in the routine of his time, according to the custom of the priest's office, he drew the chance to go into the Holy Place of the Lord to burn incense. All the people were praying outside at the time of offering incense. And a messenger of the Lord appeared to him. He stood at the right side of the altar of incense. Zachariah was afraid when he saw him. Then the messenger said to him,

“Do not be afraid, Zachariah, your prayer is heard and your wife, Elizabeth, shall bear you a son. You shall call his name John. And you shall have joy and gladness, and many shall rejoice at his birth. He shall be great in the sight of the Lord. He shall drink neither wine nor strong drink. The Holy Spirit shall fill him from the day of his birth.

And many of the children of Israel shall be turn to the Lord their God. He shall go before him in the spirit and power of Elijah, turning the hearts of the fathers to the children and the disobedient to the knowledge of the right, to prepare a people to welcome the Lord."

Then Zachariah asked the messenger, "How shall I know this? My wife and I are both old."

The messenger said to him, "I am Gabriel, one that stands before God, I have been sent to tell you this good news. And now, you shall be dumb and not be able to talk until the day that this takes place, because you do not believe what I tell you, which shall come about in the set time."

The people were waiting for Zachariah all this time and wondering why he stayed so long in the Holy Place. He was unable to speak to them when he came out. They knew that he must have seen a vision in the Holy Place, as he made signs to them and remained dumb. And when the days of his service were over, he went back home.

His wife conceived after this and kept herself hidden five months. She said, "The Lord has been good to me at this time. He has taken away my shame from among men."

Now in the sixth month, the messenger Gabriel was sent from God to a town of Galilee by the name of Nazareth, to a young woman engaged to a man named Joseph, a descendant of David. Her name was Mary. He came to her and said, "Be glad, favored one. The Lord is with you." She was troubled when she heard this and began to wonder what it meant. And the messenger said to her, "Do not be afraid, Mary. The Lord is pleased with you. You shall be with child and shall bear a son and you shall call his name Jesus. He shall be great and he shall be called the Son of the Highest. And the Lord shall give him the throne of his father David. And he shall rule over the house of Jacob forever and, there shall be no end to his rule."

Then Mary said to the messenger, "How can these things be? I have led a pure life."

The messenger answered, "The Holy Spirit shall come upon you and the power of the Highest shall overshadow you. Therefore, your child shall be called, Holy, God's Son. And, your relative, Elizabeth, who is old, is to bear a son

in her old age. This is the sixth month with her who is called barren. God is able to do the thing he promises.”

Then Mary said, “I am the Lord’s maidservant. Let the thing you have said be done to me.” And then the messenger left her.

Then Mary arose in those days and hurried into a town of Judea. She came to the house of Zachariah to visit Elizabeth. It came about that the babe leaped in Elizabeth’s womb when she heard Mary’s greeting. And Elizabeth was filled with the Holy Spirit. She spoke with a loud voice, saying, “You are happy among women, and happy is the child you are expecting. For how is it that the mother of my Lord should come to me? For as soon as I heard your voice the babe leaped for joy in my body. And happy is she that believes, for those things told her from the Lord shall be completed.”

And Mary said, “My soul glorifies the Lord and my spirit rejoices in God my Saviour, because he has looked upon his maidservant, for from now on all people shall call me happy. For he that is mighty has done great things for me, and holy is his name. And his kindness is from generation to generation to those who fear him.

“He has shown strength with his arm. He has scattered the proud with their self-centered desires. He has dethroned kings and exalted the outcast. He has heaped good things upon the hungry and sent the rich away empty. He has helped his servant, Israel, in remembrance of his mercy, As he spoke to our fathers, to Abraham and his descendants throughout the ages.” Then Mary stayed with her about three months and went back home.

Now the time came for Elizabeth’s child to be born and she had a boy. Her neighbors and relatives were glad with her when they heard how the Lord had been good to her. They came to circumcise the child on the eighth day and they called it Zachariah, after his father’s name. But the mother said, “No, he shall be called John.”

They answered her, “He has no relatives called by that name.” They asked the father what he wanted him named.

He asked for writing materials and wrote, “His name is John.” And they were all amazed. His mouth was opened immediately and his tongue moved and he spoke, praising

God. And everyone living around there became afraid. And these things were talked about in all the hill country of Judea. And all who heard talked about these things. They said, "What kind of a child will this be?" For the hand of the Lord was with him.

And his father, Zachariah, was filled with the Holy Spirit. He prophesied and said,  
"Bless the Lord, the God of Israel  
for he has looked upon and redeemed his people.  
He has raised up a horn of salvation for us in the house of his servant, David,  
as he spoke by the mouth of his holy prophets from the beginning:  
that we should be saved from our enemies and from the hand of all them that hate us,  
to do mercy toward our fathers,  
and remember his holy promise,  
the pledge he made to our Father Abraham to give us no fear by taking us out of the hand of our enemies,  
to serve him in holiness and justice all our days.  
"And you, child, shall be called the Prophet of the Highest, for you shall go before the Lord to make ready his way, to give saving knowledge to his people in putting away their sins,  
thru tender mercies of our God shining on us like the rising sun,  
to give light to those sitting in darkness and the shadow of death,  
to guide our feet in the road of peace."

And the child grew and became strong in spirit. He was in the open range until the day he appeared to Israel.

It came about in those days that there went out an order from Caesar Augustus that all people should be enrolled for taxing. This first registering was in the days of Governor Cyrenius of Syria. Everyone went to be registered, each one to his own town. And Joseph went up out of Galilee from the town of Nazareth to Judea, to the town of David, called Bethlehem, to be registered with Mary, his promised wife, who was expecting a child. While they were there, the day came for it to be born. She brought forth her firstborn son

and wrapped him up and laid him in a manger, because there was no room for them in the guest room.

And there were shepherders in the same country standing guard over their flocks by night. And the messenger of the Lord came to them and the glory of the Lord shone round about them and they feared with a great fear. And the messenger said to them,

“Fear not, look, I bring you a message of great joy that shall be to all people.

There is born to you, today, in the city of David, the Saviour, who is Christ, the Lord. And this is the sign to you, you will find the baby wrapped up and lying in a manger.”

And suddenly, there was an enormous heavenly company with the messenger, praising God, and saying,

“Glory to God in the Highest

and on earth, peace, good will among men.”

Now when the messengers went away from them to heaven, the shepherders said to each other, “Let us go now to Bethlehem and see this thing that has occurred, that the Lord has shown us.” So they came quickly and found Mary and Joseph and the baby lying in a manger. And when they saw, they told everything that had been said to them about this child. And all who heard it wondered at the things told by the shepherders. But Mary kept these things in her heart and thought over them. And the shepherders went back, praising and blessing God for all they had heard and seen, as had been told to them.

And on the eighth day, at the time for circumcising him, he was called Jesus, as he was named by the messenger when he told of his coming.

When the days of her cleansing were over, they brought him to Jerusalem to present to the Lord, according to the law of Moses, as it is written in the Law of the Lord,

“Every firstborn that is a male shall be called holy to the Lord,” and to offer a sacrifice according to the law of the Lord. “A pair of turtle doves or two young pigeons.”

And look, there was a man in Jerusalem by the name of Simeon. He was honest and reverent, waiting for the encouragement of Israel, and the Holy Spirit was upon him. It had been shown him by the Holy Spirit that he would



not die before he had seen the Lord's Christ. He went by the Spirit into the Temple. And when the parents brought the child Jesus to do for him after the custom of the law, he said, "Lord, now send your servant away in peace, according to your word: For my eyes have seen your salvation that you have made before all people: A light to reveal to the pagans, and glory of your people Israel."

His father and mother were surprised at these things spoken about him. And Simeon blessed them, and said to his mother, Mary, "Look, this child is set for the falling and rising again of many in Israel: Great sorrow shall go through your own soul also, that the inmost thoughts of many might be laid bare."

And there was a prophetess, Anna, a daughter of Phanuel, of the tribe of Asher, who was very old. She lived with her husband seven years when she was a young woman, but had been a widow about eighty-four years. She never left the temple, but served night and day with fasting and prayer. Coming in at that time she gave thanks to God. She talked of this child to all those who were looking for redemption in Jerusalem.

And when they had done all things according to the law of the Lord, they went back to Galilee, to their own city, Nazareth. And the child grew. He was strong and filled with wisdom, and the favor of God was upon him.

Now his parents went every year to Jerusalem to the Passover feast. And when he was twelve years old, they went up to Jerusalem to the feast, as they had been in the habit of doing. When they had finished their stay, they started back home, but the child Jesus stayed behind in Jerusalem. But his parents did not know it. Supposing he was in the group, they traveled a day and looked for him among their kinfolks and neighbors. And when they could not find him, they hurried back to Jerusalem, seeking for him. And at the end of three days, they found him in the temple, sitting among the teachers, listening to them and asking questions. And everyone who heard him was amazed at his understanding and answers. And when they saw him they were bewildered and his mother said to him, "Son, why have you treated us like this? Your father and I have

hunted for you sorrowing.”

And he said to them. “How is it you are looking for me? Do you not know that I must attend to the things of my father?”

They did not understand what it was he had said to them. And he went down with them and came to Nazareth and was obedient to them. But his mother kept all these things in her heart.

And Jesus increased in wisdom and maturity and in the good will of God and man.

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being sub-governor of Galilee, his brother Philip being sub-governor of Iturea and the country of Trachonitis, and Lysias sub-governor of Abilene, Annas and Caiaphas being high priests, the word of God came to John, the son of Zachariah, in the open range. And he came into all the country around Jordan preaching the baptism of change of thinking for the putting away of sins, as it is written in the book of the Prophet Isaiah:

“Voice of roaring in the open range, Prepare the way of the Lord, make his path straight. Every valley shall be filled and every mountain and hill shall be leveled, and the crooked shall be straight, and the rough places shall be smooth, and all flesh shall see the salvation of God.”

Then he said to the crowds coming out to be baptized of him, “You nest of poison snakes! Who has warned you to escape from the just punishment? Then produce results showing you have changed your thinking. And do not begin to say to yourselves, ‘We have Abraham for our father.’ I tell you, that God is able of these stones to raise up children to Abraham. And the ax is now at the root of the trees. Every tree that is not producing good fruit is cut down and thrown in the fire.”

And the people asked him, “What then shall we do?”

He answered, “He that has two coats, let him give to him that has none. And he that has meat, let him do the same.”

The tax collectors came to be baptized of him, and asked, “Master, what shall we do?”

He answered them, "Do not cheat on the amount set for you to collect."

The soldiers also asked him, "And what shall we do?"

He answered them, "Do not terrorize any people. Neither spread false propaganda and be satisfied with your pay."

And all the people began to look forward with hope and began to wonder if John were not the Christ. John answered them, "I baptize you with water. There is one coming after me who is greater than I, whose shoes I am not worthy to untie. He shall baptize you with the Holy Spirit and fire; his threshing shovel is in his hand. He will thresh carefully his grain and gather the wheat in his granary. But he will burn the chaff with overpowering fire." He also preached many other things in his messages to the people. But Herod, the sub-governor, because he was corrected by him about Herodias, his brother's wife, and for all the other grief Herod had caused, ended up by throwing John in jail.

Now when all the people were baptized, Jesus also being baptized and praying, the heaven was opened and the Holy Spirit came down in bodily shape like a pigeon upon him and a voice came from heaven, saying, "You are my Son, my beloved; in you is delight."

And Jesus was about thirty years of age. It was supposed that he was the son of Joseph, of Heli, of Matthat, of Levi, of Melchi, of Jannai, of Joseph, of Mattathias, of Amos, of Nahum, of Esli, of Naggai, of Maath, of Mathathias, of Semein, of Joseph, of Joda, of Johanan, of Rhesa, of Zerubabel, of Shealtiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Joshua, of Eliezar, of Jorim, of Matthat, of Levi, of Simeon, of Judah, of Joseph, of Jonan, of Eliakim, of Melea, of Menna, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Boaz, of Sala, of Nasson, of Aminadab, of Arni, of Hieron, of Perez, of Judah, of Jacob, of Isaac, of Abraham, of Terah, of Nahor, of Serug, of Hragau, of Peleg, of Eber, of Shelah, of Cainan, of Arphazad, of Shem, of Noah, of Lamech, of Methusaleh, of Enoch, of Jared, of Malael, of Cainan, of Enos, of Seth, of Adam, of God.

Then Jesus, being full of the Holy Spirit, came back from Jordan and was led by the Spirit into the open range, being

forty days tempted of the Devil. He ate nothing in those days. When they were ended, he was hungry. Then the Devil said to him, "If you are the son of God, tell these stones to become bread."

Jesus replied to him, "It is written,

'It is not by bread alone that man lives.'"

He took him up and showed him all the kingdoms of the world in a moment of time. Then the Devil said to him, "I will give you all this authority, and the glory that goes with it, for it is given me, and I give it to whomever I wish. If now you will worship me, it shall be yours."

Jesus replied to him, "It is written,

'You shall worship the Lord your God and he is the only one to serve.'"

Then he took him to Jerusalem and put him on the highest point of the Temple and said to him, "If you are the Son of God, jump off. For it is written,

'He shall give his angels charge over you to protect you.'

and

.. They shall hold you up in their hands,  
so you do not bump your foot on a stone,"

Jesus answered him, saying, "It is said,

'You shall not tempt the Lord your God.'"

When the Devil had ended all these temptations, he left him for a time. And Jesus returned in the power of the Spirit into Galilee and his report spread over the surrounding country. He taught in their synagogues and everyone spoke well of him.

He came to Nazareth where he had been brought up. As he had been in the habit of doing, he went to the synagogue on the Sabbath and stood up to read. And there was given him the book of the prophet Isaiah and when he had opened the book, he found the place where it is written,

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the outcast. He has sent me to announce freedom to the captives and to restore sight to the blind, to free the bruised, and to announce the year of the Lord's favor."

He closed the book and gave it to the attendant and sat down. The eyes of everyone in the synagogue were upon

him. Then he began to say to them, "Today, this writing is fulfilled in your hearing."

And everyone spoke a good word about him, and wondered at the words of joyous hope that came from his mouth; and they said to each other, "Is not this the son of Joseph?"

And he said to them, "No doubt you will say to me this proverb, 'Doctor, cure yourself. Do the things here at home that we hear you do in Capernaum.'" Then he said, "I truly tell you, prophets are not counted in their home country. I tell you in truth, there were many widows in Israel in the days of the Prophet Elijah; when the heavens were closed three and a half years, and there was a great famine over the land. But Elijah was not sent to any of them except to a widow at Sarepta, in Sidon. And there were many lepers in Israel at the time of the Prophet Elijah. But none were healed except Naaman the Syrian."

When the people in the synagogue heard this, they were angry. They rose up and drove him out of the town to the top of the bluff on which the town was built, intending to throw him down from it. But he went out from among them and left.

He went down to Capernaum, a town of Galilee, and he taught them on the Sabbath. They were astonished at his teaching, for his words were with authority.

There was a man in the synagogue who had the spirit of an unclean demon, who shouted with a loud voice, "What have we to do with you, Jesus Nazarene? Have you come to destroy us? We know who you are, the Holy One of God."

Jesus rebuked him, saying, "Keep still and come out of him."

And the demon threw him down among them, and came out without hurting him. And everyone was astonished and began talking among themselves, asking, "What word of authority and power is this, that he commands even the unclean spirits and they come out?" And the report of him spread all over the surrounding country.

He left the synagogue and went home with Simon. Now Simon's mother-in-law was sick with a great fever. They asked him about her. He stood over her and restrained the fever. It left her and she immediately arose to serve them.

Now when the sun was setting, all those who had anyone sick with any kind of disease brought them to him and he put his hands on every one of them and healed them. And the demons, coming out of many, shouted, saying, "You are the Son of God." He commanded them not to speak because they knew him to be the Christ.

He left when it was day, and went into a lonely spot. The people hunted him up and stayed with him and he could not leave them. He said to them, "I must preach the good news of the kingdom of God in the other cities also, for I am sent for this purpose." And he preached in the synagogues of Judea.

And it came about that as the people crowded about to hear the word of God that he stood by the lake of Gennesaret. He saw two boats standing by the lake. But the fishermen had gone out of them and were washing their nets. He entered one of the boats, which was Simon's, and asked him to push out a little way from the land. He sat down and taught the people out of the boat. When he had finished, he said to Simon, "Go out into the deep and let down the net for a drag."

Simon answered, "Teacher, we have worked all night and have caught nothing. But if you say so we will let down the net."

When they did this they caught so many fish their net began to break. They signalled to their partners in the other boat to come and help them. So they came and filled both boats to the sinking point. When Simon Peter saw this, he fell down at Jesus' knees, and said, "Leave me, for I am a sinful man, Lord." For he, and all those with him were astonished at the fish they had caught, and so were James and John, sons of Zebedee, who were partners of Simon.

And Jesus said to Simon, "Do not fear. From now on you catch men." And as soon as they had brought the boat to land, they left all and went with him.

It came about that as he was in a certain town, a man full of leprosy came and fell on his face, saying, "Lord, you can make me clean, if you will."

He stretched out his hand and touched him, saying, "I will. Be clean." Immediately the leprosy left him. He com-

manded him to tell no man, but, "Go show yourself to the priest and offer for your cleansing as Moses commanded for a witness to them." But so much the more his fame spread, that great crowds came together to hear and to be healed by him of their diseases. Then he left and went into the open range country to pray.

It came about on one of those days as he was teaching there were Orthodox and teachers of the law sitting around, who had come out of every town of Galilee and Judea and Jerusalem. The power of the Lord was there to heal. And men brought on a bed a man which was taken with a palsy. They tried to find a way to bring him in and lay him before him, but they could not find a way because of the crowds. So they took him up on the housetop and let him down on his bed through the door in the roof among the people in front of Jesus. Seeing their faith, he said, "Man, your sins are forgiven you."

The scholars and Orthodox began to argue, saying, "Who is this that speaks slander? Who has power to forgive sins but God only?"

Jesus, knowing their argument about him, said, "Why do you argue in your hearts? Which is it easier to say, 'Your sins are forgiven,' or to say, 'Arise and walk?' But that you shall know that the Son of Man has authority upon earth to forgive sins," he said to the palsied man, "I tell you, Arise, take up your bed and go to your house." He immediately arose before them, picked up that upon which he lay, and went to his house, praising God.

They were all amazed and praised God and were filled with fear, saying, "We have seen wonderful things today."

After these things, he went out and saw a tax gatherer, named Levi, sitting at the tax office. He said to him, "Come with me." And he left all, rose up, and went with him.

Levi made him a great feast in his house. There was a great crowd of tax gatherers and others reclining with him. The scholars and Orthodox grumbled to his students, saying, "Why do you eat and drink with tax gatherers and sinners?"

Jesus answered, "The well people do not need a doctor, but the sick. I did not come to call the good people, but

sinner to change of thinking.”

Then they said to him, “Why do the students of John fast often and make prayers, so also do the Orthodox, but yours eat and drink?”

Jesus answered them, “Can the friends of the bridegroom fast while the bridegroom is with them? The day will come when the bridegroom will be taken away. They will fast in those days.”

Then he spoke a parable to them, “Nobody uses new cloth to patch an old suit, because the new piece will tear out and does not look well on the old. Nobody pours new wine into old wineskins. The new wine will rip the wine skins and be spilled and the wineskins will be ruined. New wine must be poured into unused wineskins. Nobody drinking wine wants new. He says, ‘The old is better.’”

It came about on the second following Sabbath, that he walked through a wheat field and the students pulled off some ripe heads and ate the grain, rubbing them in their hands. And the Orthodox said, “Why do you do what is not lawful on the Sabbath?”

Jesus replied, “Did you ever read what David and those with him did? He went into the house of God and took the sacred bread and ate it and gave some to those with him; when it is only the priests that have authority to do this?” And he said, “The Son of Man is Lord of the Sabbath.”

He went to another synagogue and taught on another Sabbath. There was a man there whose right hand was paralyzed. The scholars and Orthodox kept watch to see if he would heal him on the Sabbath. They wanted to find fault with him. But he knew their thoughts and said to the man with the paralyzed hand: “Rise up and stand out in front.” He arose and stood out in front. And he said to them, “I will ask you a question. Is it lawful on the Sabbath to do good or do evil; to save life or to waste it?” And looking around at all of them, he said to the man; “Stretch out your hand.” He did so and his hand was restored as sound as the other. They were angry, and talked among themselves as to what they could do with Jesus.

It came about in those days that he went out into the nearby mountain to pray. He spent the night in prayer to



God. In the morning he called his students and selected twelve, whom he named missionaries: Simon, whom he called Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James of Alphaeus, and Simon called the Radical, and Judas of James and Judas Iskariot. who betrayed him.

He came down with them and stood in the plain. And there was a great number of his students and a greater crowd of people from all over Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him and to be healed of their diseases, and they who were troubled with unclean spirits: and they were healed. And everyone tried to touch him, for strength went out of him, and healed them all.

And fixing his eyes on his students, he said to them, "Happy be the poor now, for God's kingdom is yours. Happy the hungry now, for you shall be filled. Happy the sorrowful now, for you shall laugh. Happy are you when men hate you, and segregate you, and talk bad about you, and blacklist you for the Son of Man's sake. Be joyful in that day and jump for joy for great is your reward in heaven. That is what the old people did to their prophets."

"But sorrow to you that are rich for you shall beg. Sorrow to you stuffed ones now for you shall be hungry. Sorrow to the laughers for you shall mourn and cry. Sorrow to you when everybody says nice things about you. Our old people did that of the leaders who told them lies.

"Now I say to you that hear, Love your enemies. Do good things to those who hate you. Say good things of them that curse you, and pray for them that are mean to you. To him who hits you on the cheek, offer the other.

"And he that tears your coat off, do not stop him from taking your shirt. Give to him that demands of you and when someone runs off with your property, do not demand it back. And whatever you want men to do to you, you do to them the same.

"If you love only those who love you, why do you expect thanks? For sinners also love those who love them. If you do good only to those who have been good to you, why do you expect thanks? Sinners do that. If you lend to those

you expect to pay back, why do you expect thanks? Sinners also lend to sinners and get their money back. But love those who are hateful to you and do good and lend, so you will cause no one to despair. Your pay will be great and you will be sons of the Highest, for he is gentle to the unpleasant and the wearisome. So be full of mercy as your Father is full of mercy.

“Judge not and you will not be judged. Condemn not and you will not be condemned. Forgive and you will be forgiven. Give and it shall be given to you, an honest measure piled high, pressed down, shaken together, running over, shall men give into your lap. With the same measure you use, men will remeasure to you.”

And he spoke this parable to them: “Can the blind lead the blind? Will they not both fall into the ditch? For student is no better taught than his teacher. So why do you look closely at the speck in your brother’s eye and do not notice a board in your own eye? How can you say to your brother: ‘Brother, let me take the speck out of your eye,’ when you do not notice the board in your own eye? Stage player, first throw the board out of your own eye, then you can see clearly to take the speck out of your brother’s eye.”

“For there is no good tree that produces worthless fruit. Neither does a worthless tree produce good fruit. For each tree is known by its fruit. For men do not gather figs from thorns, nor pick grapes from a briar bush. A good man, out of the good things of his heart, brings the good. And the crooked, out of his crookedness, brings out crookedness. For the mouth speaks out of the fullness of the heart.

“And why do you call me, Lord, Lord, and do not the things that I say? Everyone who comes to me and hears my words and does them, I will show you whom he is like. He is like a man building a house who digged deep and laid the foundation on the bedrock. And when the flood arose, the stream beat against the house and could not shake it because it had been well built.”

“And he that hears, and does nothing is like the man that built his house upon the earth, without foundation. The river rose against it and immediately it fell and the breakup of that house was great.”

He went to Capernaum when he had ended all these sayings in the hearing of the people. Now the slave of a captain of the guard who was dear to him was sick and about to die. When he heard about Jesus he sent some of the chief men of the Jews to him to ask him to come and cure his slave. When they came to Jesus they begged him earnestly, saying, that he was worthy for whom he should do this, for, "He loves our tribe and has built the synagogue for us." So Jesus went with them.

When they were not far from the house, the captain of the guard sent friends to him saying, "Lord, do not bother yourself, for I am not worthy for you to come under my roof, neither did I think myself fit to come to you. But say the word and my boy shall be healed. For I am also a man set under authority, having soldiers under me, and I say to one, 'go' and he goes, and to another, 'come,' and he comes, and to my slave, 'do this,' and he does it."

Hearing this, Jesus was amazed. He turned around and said to the people that followed him, "I tell you, I have not found so great faith even in Israel." And they that were sent, returned and found the slave well that had been sick.

And it came about the next day, they went to a town called Nain. Many of his students and many people went with him.

When they came to the gate of the city, look, there was a dead man carried out, the only son of his mother, and she was a widow. There were many people of the city with her. When the Lord saw her, he had pity on her and said to her, "Do not mourn." He came and touched the casket and the pallbearers stood still. He said to him, "Young man, I tell you, arise." He that was dead sat up and began to speak and he gave him to his mother.

They were all afraid and they praised God, saying, "A great prophet is risen among us," and, "God has taken special care of his people." And this report about him went out through all Judea and through all the country around.

And John's students told him about these things. He called two of his students and sent them to the Lord, saying, "Are you the one that is coming or shall we look for another?"

The men came to him and said, "John the Baptizer sent us to you to ask, 'Are you the one that is coming or shall we look for another?'" "

In the same hour he cured many of their sicknesses and diseases and evil spirits and he made many blind to see. Turning to the men he said: "Go tell John the things you have seen and heard: The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the outcast get the good news and, happy is he who is not disgusted with me."

When the messengers of John went back, he began to say to the people concerning John: "What did you go to the range to see? A headless straw blown by the wind? But what did you go to see? A dressed up sissy? Those who dress up to be looked at and lead soft lives, fool around the palaces. But who did you go to see? A prophet? Yes, I tell you, above all others, a prophet. He it is of whom it is written:

'Look, I send my messenger before my face.

He shall build the road before you.'

I tell you, among those born of woman, there is not one greater than John. But whoever is least important in the Kingdom of God is greater than he."

All the people that heard, even the tax collectors, justified God, because they were baptized by the baptism of John. But the Orthodox and lawyers rejected the will of God for themselves. They were not baptized by him. Then the Lord said, "To what shall I liken the men of this period and to what are they like? They are like children playing in the streets calling to one another, 'We have made music for you and you did not dance. We have mourned to you and you shed no tears.' For John the Baptizer came, neither eating bread nor drinking wine. And they say, 'He has a demon.' The Son of Man came eating and drinking and they say, 'Look, a glutton and drunkard, a friend of tax collectors and jail birds.' But wisdom is justified of her children."

Now one of the Orthodox asked him to come home to dinner with him. So he went home with him and reclined at the table. When a certain bad woman of the city heard that he was in the house of the Orthodox, she brought an

alabaster box of ointment and stood behind him weeping. She wet his feet with her tears and wiped them with the hair of her head and kissed his feet, anointing them with the ointment. When the Orthodox who had called him saw this he said within himself, "If he were a prophet, he would have known what kind of woman this is that touches him. She is a sinner."

Jesus, answering, said to him: "Simon, I have something to say to you."

He said, "Teacher, say it."

"A certain man had two debtors. One owed five hundred denarii and the other fifty. And when neither could pay, he told them to forget it. Now which one will love him the most?"

Simon replied, "I suppose the one that owed the most."

He answered, "You are right." He turned to the woman and said to Simon, "You see this woman? I came into your house. You gave me no water for my feet. She washed my feet with her tears and wiped them with her hair. You gave me no kiss. Since I came, she has not stopped kissing my feet. You put no oil on my head. This woman has put oil on my feet. So I tell you, her sins, which are many, are forgiven, for she loved much. He who has little forgiven, loves little." And he said to her, "Your sins are forgiven."

Those who were eating with him said among themselves, "Who is this who also forgives sins?"

Then he said to the woman, "Your faith has saved you. Go in peace."

It came about afterwards that he went through every town and village proclaiming and showing the Kingdom of God. The Twelve were with him, and a certain woman who had been healed of evil spirits and sicknesses, Mary, called Magdalene, out of whom went seven demons, and Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others who served him with their property.

When many people had gathered together and were come to him out of every city, he spoke by a parable: "A sower went out to sow his seed. As he sowed, some fell in the roadway. It was stepped on and the birds of the air ate it. Others fell on the rock and it withered immediately because

it had no moisture. Others fell among briars and the thorns grew up and smothered it. Some fell on good ground, and grew, producing a bumper crop." When he said this, he shouted. "He that has ears to hear, let him hear. "

Then his students asked him to explain this parable. He said to them, "To you is given to know the mysteries of the Kingdom of God, but to others in parable, that seeing, they might not see; and hearing, they might not understand. Now this is the parable. The seed is the word of God. Those by the roadway are they that hear. Then the Devil comes and takes away the word out of their hearts, lest they should believe and be saved. Those on the rock are those who hear with joy and receive the word, and, having no root, believe for a time, but in time of difficulty, step aside. Those among the thorns are they who, when they have heard, go out and are smothered by worry and riches and pleasures of life, go on and are choked, and never produce a crop. They on the good ground with an honorable and good heart, hear the word, keep it and produce a harvest with patience.

"No man, when he lights the lamp, should cover it with a kettle or put it under the bed, but put it on a lampstand so that everyone coming in may see the light. For there is nothing secret that shall not be shown, nor so well hidden that it shall not be known and shown abroad. Then watch out how you hear. For to whoever has, it shall be given, and he that has nothing, even that which he thinks he has shall be taken away from him."

Then his mother and his brothers came to him and were not able to come where he was because of the crowd. Someone said to him, "Your mother and your brothers are standing outside and want to see you."

He answered, "My mother and brothers are they who hear the word of God and keep it."

Now it came about one of those days that he entered a ship with his students and said to them, "Let us go over to the other side of the lake." So they started across. He went to sleep as they sailed. There came down a storm of wind on the lake and the boat filled and they were in

danger. They came to him and awoke him, saying, "Teacher, Teacher, we are lost."

Then he arose and commanded the winds and the dashing waves and there was a calm. And he said to them, "Where is your faith?"

They were afraid and wondered, saying to each other, "What kind of man is this? For he commands the winds and water and they obey him."

Then they came to the country of Gergasenes which is across from Galilee. When he had come ashore, there met him a man from the city, who had demons. He had worn no clothes for a long time, neither had lived in any house, but in the tombs. When he saw Jesus, he cried out and fell down before him and said with a loud voice, "What have I to do with you, Jesus, son of God Most High? I beg you do not torment me."

For he had commanded the unclean spirit to come out of the man. For it had often caught him, and he was fastened with chains and handcuffs and he broke them, and was driven of the demon into the open range. Jesus asked him, "What is your name?"

He said, "Legion," for many demons had entered into him. They asked him not to compel them to go out into the Bottomless Pit. There was near a herd of hogs grazing on the mountain; and they asked him if they might go into them. He permitted them. Then the demons left the man and entered into the hogs and the herd stampeded down a steep place into the lake and were drowned.

When the herdsmen saw what was done, they ran away and told it in the city and the country. The people came to see what was done and came to Jesus. They found the man out of whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. The ones who saw told how the one who had the demons had been healed. Then all the people of the Gergasenes asked him to go away and leave them, for they were taken with great fear. He went back to the ship and returned back again.

Now the man, out of whom the demons were cast, begged him that he might be with him. But Jesus sent him away,

saying, "Go back to your home and show what great things God has done for you." So he went back and told throughout the whole city the things Jesus had done for him.

The people welcomed Jesus when he came back, for everyone was looking for him. An officer of the synagogue by the name of Jairus came falling at his feet and begging Jesus to come with him. He had an only daughter, about twelve years of age and she lay dying. But the people crowded around him as he went. A woman who had a hemorrhage twelve years, had spent all her savings on the doctors, and none could cure her. She came up behind Jesus and touched the fringe of his shawl. Her hemorrhage stopped immediately. Then Jesus said, "Who touched me?"

When all denied, Peter and the other ones with him said, "Master, the people crowd around and push."

Jesus replied, "Someone has touched me, for strength has gone out of me."

When the woman saw she was not hidden, she came trembling, and falling down before him, told him and all the people the reason she had touched him, and how she was healed immediately. And he said to her, "Daughter, your faith has saved you. Go in peace."

Someone came from the house of the ruler of the synagogue while he was speaking, saying, "Your daughter is dead. Do not bother the Master."

When Jesus heard this, he said to him, "Do not be afraid. Only believe and she shall be saved." When he came to the house, he would not permit anyone to go in except Peter and John and James, and the father and mother of the girl. All wept and mourned for her. But he said, "Do not mourn. She is not dead, but asleep." They laughed him to scorn. They knew she was dead. He put them all out and took her by the hand, saying, "Little girl, arise." Her spirit came again and she immediately arose and he commanded them to give her something to eat. Her parents were amazed, and he told them to tell no one what was done.

He called together the Twelve and gave them power and authority over all demons and to cure disease, and sent them out to preach the Kingdom of God and to heal. He



said to them, "Take nothing with you on the trip. Not even a walking stick nor a traveling bag, nor food, nor money, neither have two coats. Stay in whatever house you enter till you leave. Whoever will not welcome you, when you go out of the city, shake off the very dust from your feet for a witness against them." And they left and went through the towns, preaching the good news and healing people everywhere.

Now Herod, the sub-governor, when he heard of everything that was done, was uneasy, because some of the people said that John was raised from the dead. Some said that Elijah had appeared. Others said that one of the old prophets had risen. But Herod said, "I have beheaded John. Who is this I hear so much of?" He wanted to see him.

Then the missionaries came back and told Jesus what they had done. He took them and quietly retired to a town called Bethsaida. When they knew it, the people followed him and he welcomed them. He spoke to them about the Kingdom of God and healed them that had need of healing.

When the evening was coming on, the Twelve came and said, "Send the people away so they may go into the villages and towns around and find a place to stay and something to eat. We are here in the open country."

He said to them, "You give them to eat."

They replied, "We do not have more than five buns and two fish, unless we should go and buy some food for all these people." For there were about five thousand men.

He said to his students, "Have them sit down by fifties in a body." They made all sit down. Then he took the five buns and the two fish and looking up to heaven, he gave thanks and broke it and gave to the students to set before the crowd of people. Everybody ate and had enough, and there was gathered up of the pieces left over twelve baskets full.

It came about that as he was alone praying, his students were with him. He asked them, "Whom do the people say that I am?"

They answered, "John the Baptizer, some Elijah, others say that one of the old prophets has risen up."

He said to them, "Whom do you say that I am?"

Peter replied, "The Christ of God."

He immediately ordered them and commanded them that they should tell no man that thing, saying, "The Son of Man must suffer many things and be rejected by the tribal chiefs and the religious leaders and the teachers, and be killed and be raised the third day." Then he said to them all, "If anyone wishes to follow after me, let him turn his back on himself and take up his cross daily and follow me. For whoever tries to save his life shall lose it. And whoever shall lose his life for my sake shall save it. For what is it worth to a man if he wins the whole world and loses his own soul? For whoever is ashamed of me and of my words, the Son of Man will be ashamed of him when he comes in his glory and the glory of the Father and of the holy messengers. But I tell you the truth, there are some of you standing here that shall not die until they shall see the Kingdom of God."

About a week after saying this he took Peter and John and James up into a mountain to pray. It came about while he was praying, that the appearance of his face was changed and his clothing shone with an inward light. They saw two men, Moses and Elijah, who appeared in glory talking with him of the going out he should finish at Jerusalem. But Peter and the ones with him were almost asleep. When they were awake, they saw his glory and the two men who were standing with him. And when they went away from him, Peter said to Jesus, "Teacher, it is good for us to be here. Let us build three brush arbors; one for you, one for Moses, and one for Elijah." He did not know what to say.

A cloud covered them while they were speaking. They were afraid when the cloud came. A voice came out of the cloud, saying, "This is my Son, my especially chosen, hear him." When the voice was past, they found Jesus only. They kept silent and told no one in those days what they had seen.

When they came down from the mountain the next day, a large number of people met him. And look, a man of the crowd shouted, "Master, please, look at my son, my only child. A spirit takes him and he cries out and it tears him that he foams again and bruises him and hardly leaves him.

I asked your students to heal him and they could not.”

Jesus replied, “O faithless and stubborn ones, how long shall I be with you and get along with you? Bring your son here.”

The demon threw him down in convulsions while he was coming. Jesus commanded the unclean spirit and healed the boy and gave him to his father. Everyone was amazed at the greatness of God. While everyone was wondering about all the things he had done, he said to his students, “Let this fact lay hold of your mind, the Son of Man shall be given over into the hands of men.” They did not understand what he had said and it was closed up to them. What he said had no meaning and they were afraid to question him about those things.

They got into an argument among themselves as to which one was the most important. Then Jesus, understanding the thoughts of their hearts, took a boy and set him by him and said to them, “Whoever welcomes this child in my name welcomes me. And whoever welcomes me, welcomes Him that sent me. For whoever is the smallest among you is great.”

John answered, “Teacher, we saw a man casting out demons in your name. We stopped him because he does not belong to our crowd.”

Jesus answered him. “Do not stop him for whoever is not against us is for us.”

It came about that the days were completed when he should be taken up; he set his face earnestly to go to Jerusalem. He sent messengers before him and they came to a village of the Samaritans to prepare a place for him. They would not let them because he was going toward Jerusalem. When the students, James and John, saw this, they said, “Lord, are you willing for us to call down fire from heaven and burn them up<sup>23</sup>?” He turned and rebuked them<sup>24</sup> and went to another town.

And as he was going on the way, a certain man said to him, “I will go with you wherever you are going.”

Jesus answered, “Foxes have dens, and the birds of the air nests, but the Son of Man has no place to lay his head.” He said to another one, “Go with me.” But he replied,

“Let me first go back and bury my father.” He answered him, “Let the dead bury their own dead but you go and preach the Kingdom of God.”

Another said, “I will go with you, Lord, but first I want to go back and take leave of all those at my house.”

Jesus answered, “Any man who looks back after putting his hand to the plow is useless in the kingdom of God.”

After these things the Lord appointed seventy<sup>25</sup> others and sent them out two at a time into all the towns and places where he wished to come. He said to them, “The harvest is great but the workmen few. Pray earnestly then to the Lord of the harvest to send out workmen into his harvest. You go. Look, I send you out like lambs among wolves. Do not carry a money bag nor a bag of supplies, nor shoes. Do not loaf along the road in polite conversation. And whenever you come into a house, first say, ‘Peace be to this house.’ If the son of peace is there, let your peace rest upon it. But if not, keep your own peace. Stay in one place, eating and drinking such things as they give, for the workman earns his wages. Do not move around here and there. When they welcome you into any city you enter, eat whatever they give you. Heal the sick that are in it and say to them, ‘The Kingdom of God has come near to you.’ When you come to a town that does not welcome you, go out into the streets of it and say, ‘Even the dust of your city which is on us, we brush off our feet against you. Nevertheless, be sure of this, the Kingdom of God has come near to you.’ I tell you that it will be more bearable for Sodom in that day than for that city.

“Sorrow to you, Chorazin, sorrow to you, Bethsaida; for if the great things had been done in Tyre and Sidon that have been done in you, they would have changed their thinking long ago, sitting in sackcloth and ashes. It shall be more bearable for Tyre and Sidon at the judgment than for you. And you, Capernaum! Are you puffed up to heaven? You shall be thrown down to Hades.

“He that hears you, hears me. He that despises you, despises me. And he that despises me despises Him that sent me.”

Then the seventy-two returned with joy, saying, "Lord, even the demons obey us in your name."

He said to them, "I saw Satan as lightning fall from heaven. See, I give you authority to walk on poisonous snakes and scorpions and upon all the power of the enemy. Do not rejoice because the spirits obey you, but rejoice because your names are written in the heavens."

At the same time he exulted in the Holy Spirit, and said, "I give you public thanks, Father, Lord of heaven and earth, that you have hidden these things from the wise and learned and shown them to the children. Yes, Father, for that is what seemed good to you.

"All things are given me of my Father and nobody knows who the Son is but the Father, or who the Father is but he to whom the Son wishes to make him known."

Turning to his students, he said to them alone, "Happy are the eyes that see the things that you see, for I tell you that many prophets and kings have wished to examine the things you see and have not seen them and to hear what you hear and have not heard."

A certain lawyer stood up to try him out and said, "Teacher, what shall I do to inherit eternal life?"

He said to him, "What is written in the law? How do you read it?"

He then made reply, "You shall love the Lord your God with all your heart and with all your mind and with all your strength and with all your understanding and your neighbor as yourself."

He said to him, "You have given the right answer. Do this and you shall live."

Then he, wishing to free himself from guilt, said to Jesus, "Who is my neighbor?"

Jesus answered him, saying, "A certain man went down from Jerusalem to Jericho and fell among thieves. They robbed him of his clothes and beat him and went away, leaving him half dead. A priest happened to come along that road and looked at him and went by on the other side. A Levite also came there and saw him and went by on the other side. And a certain Samaritan came by on a trip and

when he saw him, had pity and went to him. He dressed his wounds, pouring on oil and wine. He put him on his own riding mount and took him to the tourist court and took care of him. The next day he took out two denarii and gave them to the manager and said, 'Care for him and when I come again I will pay the bill.'

"Now which of the three was neighbor to him who fell among thieves?"

He answered, "He who did the merciful thing to him."

Then Jesus said to him, "Go. Do the same thing."

Now it came about, as they went, they came to a certain village, and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat at the Lord's feet and listened to him talk. Martha was hurrying around about many duties. She stopped to say, "Lord, do you want my sister to leave me to do all this serving alone?"

The Lord answered her, "Martha, Martha, you are worried and troubled about many things. Of a few things, one is necessary, and Mary has selected that good part that cannot be torn from her."

It came about that as he was praying in a certain place, when he finished, his students said to him, "Lord, teach us to pray, as John also taught his students."

He said to them, "When you pray, say,

'Father, let your name be kept holy.

May your kingdom come.

Give us day by day the bread we need.

And forgive our sins,

For we also forgive each one that owes us.

And do not bring us into temptation."

And he said to them, "Who among you that has a friend who comes to him at midnight and says to him, 'Friend, lend me three buns, for a friend of mine has come on a trip and I have nothing to offer him.' He shall answer from inside, 'Do not bother me. The door is shut and locked and the children are in bed with me. I cannot get up and give it to you.' I tell you, even though he will not get up and give him because he is his friend, yet because of his shamelessness, he will get up and give him as many as he needs.

"I tell you, ask, and to you shall be given. Hunt, and you shall find. Knock, and to you it shall be opened. For everyone that asks, gets and the one who hunts, finds and to the one who knocks, it shall be opened.

"For which of you that is a father, if his son asks for a fish, will offer him a snake instead of a fish? Or if he asks for an egg, will offer him a scorpion? Now if you sinners know how to give good gifts to your children, how much more shall your Father in heaven give the Holy Spirit to them that ask him?"

He was casting out a dumb demon. It came about that the dumb man spoke when the demon was cast out. And the crowds were amazed. But certain of them said, "He casts out demons by Beelzebul, the chief of demons."

Others, to try him out, requested a sign from heaven from him. But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to ruin and a house against a house falls. Now if Satan is divided against himself, how can his kingdom stand? Because you say that I cast out demons by Beelzebul. And if I by Beelzebul cast out demons, by whom do your sons cast them out? They shall be your judges by this. Now if I, by the finger of God, cast out demons, then the Kingdom of God has appeared to you.

"When a strong man, completely armed, guards his household his property is in peace. But when a stronger one comes and overcomes him, he takes away the armor in which he trusted and robs him of his property.

"He that is not with me is against me, and he that gathers not with me, scatters.

"When an unclean spirit is gone out of a man, he wanders through dry places, hunting rest, and not finding it, he says, 'I will go back to the house from which I came.' And coming, he finds it clean and orderly. Then he goes and gets seven other spirits more sinful than he and the end of that man is worse than the beginning."

Then a woman in the crowd spoke up, as he was talking, "Happy the mother that bore you and the breasts that nursed you."

He answered her, "Rather, happy is the one who hears

the word of God and keeps it.”

When the people were then gathered thick together, he said, “This nation is a sinful nation. They look for a sign. They shall be given no sign except the sign of Jonah. For as Jonah was a sign to the Ninevites, so shall the Son of Man be a sign to this nation. The queen of the South shall rise up in the Judgment against the people of this nation and condemn them. For she came from the far part of the earth to hear the wisdom of Solomon and look, a greater than Solomon is here. The people of Nineveh shall be resurrected in the Judgment with this nation and utterly condemn it. They changed their thinking at the preaching of Jonah and look, a greater than Jonah is here.

“Nobody lights a lamp and hides it in a secret place or puts it under a dish, but upon a lampstand so all coming may see the light. The light of the body is your eye. Your whole body is light if your eye is good. But your body is darkness if it is sinful. So have a care that the light within you does not become darkness. For if the whole body is full of light, having no corner dark, then the whole shall be full of light, as the bright shining candle gives you light.”

One of the Orthodox asked him to come in and eat with him as he was speaking. He went in and sat down. The Orthodox was surprised when they saw that he did not first wash before dinner. The Lord said to them,

“Now you Orthodox wash the outside of the cups and plates, but the inside is full of robbery and sin.

Nitwits, did not he who made the outside make the inside also?

Instead, you donate to charity from what you have stolen, then think everything is clean to you.

But sorrow to you Orthodox,

you tithe sage and lettuce and all kinds of garden vegetables and pass by the judgment and the love of God.

You ought to have done these things

and not pass over the other.

Sorrow to you, you Orthodox,

for you love the prominent seats in the synagogues and salutes in business places.



Sorrow to you, you are like hidden graves!  
The men who walk over you do not know it."

Then one of the lawyers spoke up, saying, "Teacher, these things you are saying offend us also."

He answered,

"Sorrow to you lawyers, who load men with loads hard to carry and you will not touch the loads with one of your fingers. Sorrow to you, you set up monuments to the prophets and your fathers murdered them. Surely you witness that you agree with the works of your fathers. Your fathers killed them and you build them monuments.

"The Wisdom of God says concerning this,

'I sent you prophets and messengers. Some of them you will kill and run out of the country until all the blood of the prophets that has been poured out from the foundation of the world from the blood of Abel to the blood of Zachariah, who was destroyed between the altar and the temple. Yes, I tell you, it shall be demanded of this nation.'

"Sorrow to you lawyers. You have hidden the key of knowledge. You did not go in yourselves and hindered those who are going in."

After this the scholars and the Orthodox began to stir him up to talk heatedly and to question him about many thing, laying a trap for him to catch him on something out of his own mouth.

In the meantime, when there were gathered together a countless number of people so that they began to step on each other, he began to say to his students first of all,

"Keep away from the decay of the stage playing of the Orthodox.

For there is nothing so well hidden that it shall not be brought out,

neither covered, that it shall not be known.

So whatever you say in darkness  
shall be heard in the light.

And whatever you talk about in secret  
shall be shouted from the public place.

So I tell you, my friends,  
do not fear them that kill the body,

and after that there is no more they can do.

I will show you the one to fear:

Fear the one who after he has killed has authority to throw into the junk pile.

Yes, I tell you, fear him.

“Are not five sparrows sold for two assaron?<sup>1</sup>

Not one is forgotten before God.

But even the hairs on your head are counted.

So do not be afraid.

You are worth more than many sparrows.

“Also, I tell you, everyone who speaks out freely with me before men, of him shall the Son of Man speak out freely before the messengers of God. But everyone who opposes me shall be opposed before the messengers of God. And everyone who speaks a word against the Son of Man shall be permitted. But whoever slanders the Holy Spirit shall not be permitted.

“Whenever they bring you before the assembly and the chiefs and the authorities do not be worried about what you shall answer or what you shall say. The Holy Spirit will teach you in that same hour what you ought to say.”

Someone in the crowd spoke up, “Master, tell my brother to divide the inheritance with me.”

But he said to him, “Man, who made me judge or divider between you?” He said to them, “Be careful and guard against all greediness. A man’s life is not made up of the amount of property he controls.”

Then he told them this parable: “The ground of a certain rich man yielded a bumper crop. And he talked to himself, saying, ‘What shall I do? I do not have storage space for my harvest.’ He said, ‘I will do this: I will pull down my granaries and build larger ones and store everything in them, and say to my soul, Soul, you have much goods laid up for a long time. Quit working; eat, drink, and have a good time.’ But God said to him, ‘Stupid! tonight your soul shall be demanded from you. Now, who shall inherit the things you have saved?’ So is he that selfishly hoards, and is not rich toward God.”

Then he said to his students,

“For these reasons, I tell you, do not worry about your

life, what you shall eat, nor for your body, what you shall wear. For life is more than feasting, and the body than clothing. Study carefully the crows. They neither plant nor harvest, and have neither secret stores nor granaries, and God feeds them. You are much more valuable than the birds. Which of you can grow a foot taller by worry? If you cannot do this little thing, why worry about the others?

“Study carefully how the lilies grow. They do not work hard nor spin. Yet I tell you that Solomon in all his glory was never dressed up like one of these. If then God furnishes clothes for the grass of the field, which is there today and tomorrow heats the oven, shall he not much more clothe you of little faith?

“And do not look for something to eat and something to drink and do not be uneasy about it. All the tribes of the earth are hunting for these. But your Father knows you need them. So seek first his kingdom and all these things shall be added to you. Do not fear, little flock. It is your Father’s good pleasure to give you the kingdom.

“Do business with what you have and give mercifully. Provide yourselves with money reserves that do not grow old, a treasure securely laid up in the heavens, where thieves do not come near, nor clothes moths ruin.

“For your heart will be where your treasure is. Let yourselves be dressed for work and your lights burning. And you yourselves be like men who wait for their Lord when he returns from the wedding. So when he comes and knocks, they may open to him immediately.

“Happy are those slaves who, when the Boss comes, he finds watching. I truly tell you that he will change his clothes and make them sit down and come out and wait on them. If he comes late at night or early in the morning and finds them, happy are they. But know this, if the overseer had known what hour the thief was coming he would have been up and not allowed the house to be broken into. And you also be ready for you do not know the hour when the Son of Man comes.”

Then Peter said, “Lord, do you speak this parable to us, or to everybody?”

The Lord answered, “Who then is that faithful and wise

overseer whom the boss will set over his household to give them their food from time to time? Happy is that slave, whom when the Lord comes, he finds doing this. I tell you in truth that he will put him in authority over all he has. But if that slave begins to say in his heart, 'My boss is slow in his coming!' And begins to torture the menservants and maidservants and feasts and drinks and is drunken: the boss of that slave will come on a day he is not expecting and at an hour he is not thinking and will whip him and give him his share with the unfaithful.

"So that slave who knew his boss's will and did not prepare nor do his will shall be beaten much. But he that did not know and did the thing worthy of heavy punishment shall be beaten lightly. For to whom much is given much will be demanded from him. And to whom much is entrusted, a greater amount will be demanded.

"I have come to scatter fire on the earth. What else do I wish, than it is already started? I have a baptism to be baptized with, and I am urged on until it is completed. Do you think that I have come to give peace on the earth? I tell you, no, instead, division. From now on there shall be five in one house divided, three against two and two against three. The father shall be divided against the son and the son against the father, mother against the daughter and daughter against mother; mother-in-law against daughter-in-law and daughter-in-law against the mother-in-law."

He said to the people, "Whenever you see a cloud rising out of the west, you immediately say, 'There is going to be a thunderstorm,' and it comes. When the south wind blows, you say, 'There will be a hot wind,' and it comes, Stage players, you understand the face of the earth and of the heavens. How is it that you do not understand this time? And why is it that you do not even judge what is right among yourselves?

"When you are going with your adversary to the court, do your best to be delivered from him while you are on the road, or you will be turned over to the judge and the judge will hand you over to the jailer and the jailer will throw you into prison. I tell you, that you will not get out until you have paid the very last lepton.<sup>1</sup>"

Now there were with him certain ones who explained to him about the Galileans whose blood Pilate had mixed with their sacrifice. He answered them, "Do you think that these Galileans were greater sinners than all other Galileans because of this? No, I tell you, but unless you change your thinking you shall all be destroyed in the same way. Or those eighteen upon whom the tower of Siloam fell and killed them, do you think that they were worse than all men living in Jersusalem? No, I tell you. But unless you change your thinking you shall likewise die."

Then he told them this parable, "A certain man planted a fig tree in his vineyard, and came looking for fruit on it and found none. Then he said to his vine dresser, 'Look, I have come three years looking for fruit on this fig tree and I do not find any. Cut it down. Why should it make the ground idle?' And he shall answer him, 'Lord, let it alone this year also, and I will cultivate it and fertilize it. If it bears fruit it is to the good. But if it does not, you may cut it down.'"

When he was teaching in one of the synagogues on the Sabbath, look, a woman was there with a spirit of weakness for eighteen years. She was bent over and could not straighten up at all. When Jesus saw her, he called to her, saying, "Woman, you are loosed from your weakness." He laid his hand on her and she was immediately made straight and glorified God.

Then the ruler of the synagogue answered with anger, because Jesus had healed on the Sabbath day. He spoke to the people, "There are six days that men ought to work. Come to be healed on them and not on the Sabbath."

The Lord answered him, "Stage player, does not each one of you untie his ox and his burro from the manger on the Sabbath and lead him out to water? Ought not this daughter of Abraham, whom Satan has bound these eighteen years, be loosened from bonds on the Sabbath?" When he had said these things, all his opposers were ashamed and all the people rejoiced because of the glorious things done by him.

Then he said, "What is the Kingdom of God like and to what shall I resemble it? It is like a grain of mustard seed,

which a man took and threw into his garden and it grew and became a tree. The birds of the heavens roosted on its branches."

He said again, "'To what shall I resemble the kingdom of God? It is like yeast which a woman took and hid in three bushels of flour until it was all raised.'"

He went through the villages and towns, teaching and traveling toward Jerusalem. Then someone said to him, "Lord, are there few who will be saved?"

He answered, "Live dangerously to enter into the narrow gate, because many, I tell you, will look for a way to get in, and will not have the strength. When once the household overseer has risen up and shut the door and you stand outside and knock at the door and say, 'Lord, open to us.' He shall answer you from within, 'I do not know where you are from.' And you begin to say, 'We have feasted and drunk with you and you have taught on our street corners.' Then he shall say, 'I told you I do not know where you are from. Go away from me, all you unjust workers.' There shall be weeping and grinding of teeth when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and you, yourself, thrown out. They shall come from the east and from the west and from the north and the south and shall recline in the kingdom of God. And understand this, the first shall be last, and last shall be first."

At that hour certain of the Orthodox said to him, "Get out and get gone, for Herod wants to kill you."

He answered, "Go tell that scoundrel that I cast out demons and do cures today and tomorrow. The third day I shall be completed. Nevertheless, I must keep going today and tomorrow and the day following, for it is not permitted for a prophet to be destroyed outside of Jerusalem.

"Jerusalem, Jerusalem! Murderer of prophets and stoner of those sent to you! How often would I have gathered your children as a hen her chickens under her wing, but you would not. Look, your house is left empty to you. I tell you, you will not see me until you say, 'Praises to him coming in the name of the Lord.'"

It came about as he went to the house of an Orthodox to

eat bread, there were some standing around watching him. And look, a man with dropsy was before him. Then Jesus answering, spoke to the lawyers and the Orthodox, saying, "Is it lawful to heal on the Sabbath day, or not?" But they kept still. Then he took him and healed him and let him go. Then he answered them, saying, "Which of you having a son or an ox fallen into a pit will not immediately lift it out on the Sabbath day?" They could not answer him again about these things.

He gave this parable to the invited guests when he saw how they chose out the important seats, saying to them, "When you are invited to a wedding, do not choose the highest seat of honor, for a more honorable man than you might be invited by him and come; and the one who invited says, 'Give this man room.' And you begin with shame to hunt the last seat. But if you take the last seat, when he that invited you comes, he may say to you, 'Friend; come up here to a higher place.' Then you shall have praise from all those gathered together. For whoever pushes himself forward shall be humbled and who ever humbles himself shall be pushed forward."

Then he said to them that invited him, "Whenever you make a feast or a supper, do not call your friends, or your brothers, or your rich neighbors or relatives, for they will likely invite you again and you get paid back for it. But, when you put on a celebration, call the outcasts, the crippled, the lame, the blind; and you shall be joyful. For they cannot give you another. You shall be repaid in the raising again of the just."

When one of them that sat at the feast heard that, he said, "Happy is he that eats bread in the Kingdom of God."

Then he said to them, "A certain man put on a great feast and called many and sent his slave at the hour of the feast to say, 'Come, for everything is now ready.' But each one asked to be excused. The first one said to him, 'I have bought some land and I must go and look at it. Please excuse me.' Another said, 'I have bought five yoke of oxen and I am going to try them out. Please excuse me.' Another said, 'I have married a wife, so I am not able to come.' And the slave came back and told the lord all this. Then

the overseer of the house was angry and said to the slave, 'Go out quickly into the streets and alleys of the city to the outcasts, the crippled, the lame and the blind and bring them here.'

"The slave said, 'Lord, it is done as you ordered and there is still room.'

"Then the boss said to the slave, 'Go out to the highways and the ghetto and urge them to come in; that my house may be full. For I tell you that none of those men invited shall taste of my feast.'"

Then there went with him a great crowd and he turned to say to them, "If anyone comes with me and does not love less his father and mother and wife and children, and brother and sister and even his own life, he cannot be my student. And whoever does not carry his cross and come with me is not able to be my student. For which of you, intending to build a house does not sit down first and figure out the cost to see if he has enough to finish it? So after he lays the foundation, and he is not able to complete it, all who see begin to mock him, saying 'This man began to build and was not able to finish the job.'

"Or what king, going to war with another king, does not first sit down and plan to see if he has the power with ten thousand to overcome him that is coming against him with twenty thousand? Or else, while he is a long way off, he sends ambassadors to ask for peace. So also, whoever he is of you who does not say goodbye to all that he has, he cannot be my student.

"Salt is good; but if the salt is tasteless, what will it flavor? It is good for neither the land nor the manure pile. It is thrown out. He that has ears, let him hear."

Then all the tax collectors and sinners drew near to hear him. The Orthodox and scholar's grumbled, saying, "This one takes sinners as a friend and eats with them."

Then he spoke this parable to them, saying, "What man of you, having a hundred sheep, if one is left behind, will he not leave the ninety-nine in the range country and go after the one that is left until he finds it? When he finds it, he carries it on his shoulders rejoicing. And when he comes



home, he calls together his friends and neighbors, saying to them, 'Rejoice with me. I have found my sheep that was lost.' I tell you, that there is joy in heaven over one sinner that changes his thinking more than over ninety-nine just persons who have no need to change their thinking.

"Or what woman, having ten drakmas,<sup>1</sup> if she lose one drakma, will not light a lamp and clean the house until she finds it? When she finds it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drakma that I had lost.' Likewise, I tell you, there is joy among the messengers of God over one sinner that changes his thinking.

"A certain man had two sons. The younger said to his father, 'Father, give me the share of your property that I will inherit.' He divided his estate between them.

"In a few days, the younger son gathered together all his share and moved to a distant country and there wasted his property fooling around. When he had wasted it all, the great depression hit the country and he was left without anything. So he went to live off one of the neighbors of the country, and he sent him to the range to herd the hogs. And he tried to eat the carob pods the hogs ate and no man gave him a thing. When he came to himself, he said, 'How many of my father's hired men have enough and a surplus and I am thin from this famine. I will arise and go to my father and will say to him, Father, I have sinned against heaven and your sight. I have no right to be called your son. Make me as one of your hired men.' He arose and came to his father.

"While he was yet a great way off, his father saw him and had pity and ran and embraced him and kissed him. Then the son said to him: 'Father, I have sinned against heaven and in your sight. I have no right to be called your son. Make me as one of your hired men.'

"Then his father said to his attendant, 'Bring quickly the best suit of clothes and clothe him, and give him a ring for his hand and shoes for his feet. And bring the fat calf and kill it. Let us put on a feast and rejoice. For this, my son, was dead, and is alive. He was lost and is found.' They began to rejoice.

“Now the older son was in the field. When he came near the house, he heard music and singing. Calling one of the boys, he asked, ‘What does all this mean?’ He said to him, ‘Your brother is come and your father has killed the fat calf because he has received him safe and sound.’ He was jealous and would not go in. So the father came out and spoke gently to him. And he, answering, said to his father, ‘I have worked hard for you all these years and I have always carried out your orders. You have never given me a goat that I might have a good time with my friends. But as soon as this son of yours comes who has ruined your living with perverts, you kill the fat calf for him.’

“He said to him, ‘Son, you are always with me. All that I have is yours. But it is right that we should feast and be glad, for this, your brother, was dead and is alive. He was lost and is found.’”

Then he said to his students, “A certain rich man had an overseer who was accused of wasting his property. He called him and said, ‘What is this that I hear about you? Give an account of your work. You may no longer be overseer.’ Then the overseer said to himself, ‘What shall I do? My lord takes away my job. I cannot dig. I am ashamed to beg. I know what I shall do, so that when I am put out of the overseer’s job, they will invite me into their homes.’ So he called each one who owed his boss to him and said to the first, ‘How much do you owe my lord?’ He answered, ‘A thousand batus<sup>1</sup> of oil.’ He said, ‘Take your bill and sit down quickly and write five hundred.’ Then he said to another, ‘How much do you owe?’ He answered, ‘A hundred korous<sup>1</sup> of wheat.’ And he said to him, ‘Take your bill and sit down quickly and write eighty.’ The boss praised the unjust overseer because he had looked out for himself; for the sons of this age are wiser than the sons of light in this generation.

“And I tell you, make to yourselves friends of the treasures of injustice, that if you should fail they shall welcome you into everlasting homes. Whoever is faithful in little is faithful in much. Whoever is unjust in little is unjust in much. If then, you have been unfaithful in unjust treasure, who will trust you with the truth? If you have not

been faithful with what belongs to another who will give you what is yours? No servant is able to serve two bosses for he will hate the one and love the other, or hold on to one and neglect the other. You are not able to serve God and treasure.”

Now the Orthodox, who loved property, heard these things and sneered at him. He said to them, “You are the ones who justify yourselves before men. But God knows your hearts. That which is held up before men stinks before God.

“The law and the prophets were until John. Since that time the Kingdom of God is proclaimed and everyone forces his way into it. It is easier for heaven and earth to pass than for the smallest point of the law to fail.

“Whoever puts away his wife and marries another commits adultery. And whoever married her that is put away by another man commits adultery.

“There was a certain rich man that was dressed in expensive and gay clothing, who put on a party every day. A certain beggar named Lazarus was dropped at his back door, full of sores. He asked to be fed from the scraps from the rich man’s feast. Also, the dogs came and licked his sores. It came about that the beggar died and was carried by the messengers to share the blessings of Abraham. The rich man died also and was buried. And in Hades, lifting up his eyes, being in torment, he saw Abraham a long way off and Lazarus sharing his blessing. And he called out, saying, ‘Father Abraham, pity me and send Lazarus that he might dip the tip of his finger in water and cool my tongue. I am tormented in this fire.’

“Then Abraham said, ‘Son, remember that you took for yourself good things in your life and Lazarus likewise the bad. Now he is encouraged and you are tormented. And besides all this, there is a great canyon standing between us and you, so that those wishing to go from here to you cannot, neither come from there to us.’

“Then he said, ‘I beg you then, Father, that you would send him to my father’s house. For I have five brothers. Let him witness to them, so that they will not also come to this place of torment.’ Abraham said, ‘They have Moses and the prophets. Let them hear them.’ But he replied,

'Not so, Father Abraham, they would change their thinking if someone went to them from the dead.' He answered him, 'If they will not hear Moses and the prophets, they would not even if one rose from the dead.'"

Then he said to his students, "It is impossible but that scandal will come, but sorrow to him that brings it. It would be better for him if a ton weight were hanged about his neck and he were cast into the sea, than that he should offend one of these little ones. Have a care for yourselves. If your brother sins, rebuke him. If he changes his thinking, forgive him. If he sins against you seven times a day, and turns to you seven times, saying, 'I change my thinking,' forgive him."

Then the missionaries said to the Lord, "Increase our faith."

The Lord answered, "If you have faith as a grain of mustard seed, you could say to this mulberry tree, 'Be pulled out by the roots and be planted in the sea,' it would obey you."

"Which of you, having a slave plowing, or feeding cattle, who, when he comes in from the field, will say to him, 'Go, sit down and eat?' But he will rather say to him, 'Get a meal ready for me to eat and change your clothes and wait on me until I have eaten and drunk. You eat and drink after that.' Does he thank the slave because he does the things he is ordered to do? So also you, when you have done everything commanded of you, say, 'We are good for nothing slaves. We have only done our duty.'"

And it came about that he was going through the midst of Samaria and Galilee. As he was going toward Jerusalem, ten men who were lepers met him as he entered a certain town. They stood a great way off and lifted up their voices and called, "Jesus, Teacher, pity us."

He said to them when he saw them, "Go present yourselves to the priest."

It came about that they were cleansed as they were going. One of them, when he saw that he was healed, came back praising God with a loud voice. He fell on his face at his feet, giving him thanks. This one was a Samaritan. Jesus, answering, said to him, "Were there not ten cleansed? Where are the nine? Are the others not found returning to

give glory to God, but this foreigner?" He said to him, "Arise and go on your way, your faith has saved you."

When he was asked of the Orthodox at what time the Kingdom of God is coming, he answered, "The Kingdom of God does not come by watching ceremonies, neither by saying, 'Here it is,' or 'There it is.' For look, the Kingdom of God is within you."

Then he said to his students, "The days are coming when you will desire to see one of the days of the Son of Man and you will not see it. When they say, 'See this,' or 'See that,' do not go nor follow them. For as the lightning flashing out of one part under heaven shines to another part under heaven so shall be the Son of Man. But first he must suffer many things and be rejected of this generation.

"As it was in the days of Noah, so shall it be in the days of the Son of Man. They ate, they drank, they married and were given in marriage until the days that Noah entered into the ark and the flood came and destroyed them all. Just like it was in the days of Lot. They ate, and drank, they bought, they sold, they planted, they built; but the day Lot went out of Sodom there rained down fire and sulphur out of heaven and destroyed everything.

"That is the way it will be the day the Son of Man shall be revealed. On that day, he that is on the house top and his property in the house, let him not come down to take it away. And he that is in the field, likewise, let him not return back.

"Remember Lot's wife. Whoever tries to save his life shall lose it, and whoever loses it shall save it alive. I tell you, at that night, there shall be two in one bed. One shall be taken and the other shall be left. Two women shall be grinding together. The one shall be taken and the other shall be left."

And they asked him, "Where, Lord?"

He answered them, "Where the body is, there will the buzzards be gathered together."

And he spoke a parable to them, that men ought always to pray and not grow tired of it, saying, "There was a judge in a certain city who neither feared God nor had respect for man. There was a widow in that city and she

came to him, saying, 'Give me justice of my oppressor.' He would not for a while. But afterward he said to himself, 'Although I neither fear God nor respect man, yet because this widow wears me out, following me everywhere, I will give her justice; so she will quit worrying me to death.'” Then the Lord said, “Hear what the unjust judge says. So will not God give justice to his own chosen who cry out day and night to him and have great patience with them? I tell you that he will give them justice with speed. But will the Son of Man find faith on the earth when he comes?”

Then he spoke this parable to certain ones who trusted in their own goodness and looked down on others. “Two men went up to the temple to pray; one an Orthodox and the other a tax gatherer. The Orthodox stood and prayed to himself like this: ‘God, I praise you that I am not like other men. I am not a thief, nor dishonest, nor an adulterer, nor even like this tax gatherer. I fast twice a week. I pay tithe on everything I get.’ But the tax gatherer standing off to one side would not even raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, the sinner. I tell you, that this one went down to his house with his sins put away rather than the other. I tell you that the one who pushes himself ahead shall be humbled. But the one who humbles himself shall be pushed ahead.’”

Babies were brought to him that he might hold them. When the students knew it, they rebuked them. But Jesus called them to him, saying, “Allow the little children to come to me and do not hinder them, for of such is the Kingdom of God. I truly tell you, that the one who does not welcome the Kingdom of God as a child, will not enter into it.”

A certain chief questioned him, saying, “Good teacher, what shall I do to inherit everlasting life?”

Jesus answered, “Why do you call me good? Nobody is good except one, God. You know the commandments: Do not commit adultery, do not murder, do not steal, do not lie in your evidence, honor your father and mother.”

He answered, “I have kept all these from my youth.”

Hearing this, Jesus said to him, “You neglect one thing.

Do business with all you have and distribute to the outcasts and you shall have treasures in heaven and come with me.” When he heard this he was very sorrowful for he was exceedingly rich. Jesus looked at him and said, “How hard it is for one that has riches to enter into the Kingdom of God. It is easier to thread a needle with a camel than for a rich person to go into the Kingdom of God.”

Then those who heard it said, “Then who can be saved?”

He answered, “Things impossible with man are possible with God.”

Then Peter said, “Look, we have left all we had and have gone with you.”

He said to them, “I truly tell you that there is no one that has left house, or wife, or brother, or parents, or children, for the sake of the kingdom of God, but who will receive many times more in this life and in the coming age everlasting life.”

Then he drew the Twelve to him and said, “Look, we are going up to Jerusalem and there will be completed all the writings of the prophets about the Son of Man. He will be handed over to the Pagans and he will be mocked and insulted and spit upon and beaten and killed, and the third day be raised from the dead.” They did not understand this. Those things were hidden to them and they did not know what he was saying.

It came about that as he came near Jericho, a certain blind man was seated by the roadside begging. Hearing the crowd of people going by, he inquired what that meant. They announced to him that Jesus the Nazarene was coming. And he shouted out, “Jesus, Son of David, pity me.” Those passing near rebuked him to keep him quiet. But he shouted louder, “Son of David, pity me.”

Then Jesus stopped and asked them to bring him to him. When he came close, he asked him, “What do you wish me to do?”

He said, “Lord, that I might see.”

Jesus said to him, “See. Let it be according to your faith.” He immediately saw and went with him, praising God. Everyone there who saw gave praise to God.

As he was going through Jericho, there was a man named Zacchaeus, a chief tax gatherer, and he was rich. He wanted to see Jesus, who he was. He could not on account of the crowd, because he was built short. So he ran ahead and climbed up a mulberry tree so he could see him, for he was going to pass that way. When he came to the place, Jesus saw him and said, "Zacchaeus, come down immediately, for I must stop at your house today." So he came down at once and welcomed him joyfully.

And when they saw it, they all complained, saying that he was "Gone to be a guest to a man that was a sinner."

Then Zacchaeus stood and said to the Lord, "Look, Lord, the half of my property I give to the outcasts and if I have cheated anyone, I repay him four times."

Then Jesus said to him, "Today has salvation begun at your house, because he also is a son of Abraham. For the Son of Man came to hunt and to save the lost."

As they heard these things, he continued speaking by a parable; because they were close to Jerusalem and because they thought the Kingdom of God would soon appear, "A certain nobleman went into a distant country to get for himself a kingdom and to come back. He called ten slaves and gave them ten minas<sup>1</sup>, saying, 'Use this till I come.' But the citizens hated him and sent some chiefs after him, saying, 'We will not let this man rule over us.'

"And it came about that when he had returned after receiving the kingdom, he called his slaves to him to whom he had given the money, to know how much they had made. The first came, saying, 'Lord, your mina<sup>1</sup> has gained ten.' He said to him, 'Well done, good slave, because you have been faithful in this little thing, have authority over ten cities.' The second came, saying, 'Lord, your mina<sup>1</sup> has gained five.' Then he said to this one, "You be over five cities.' The other came saying, 'Lord, see your mina<sup>1</sup> which I have kept in a wrapper. I was afraid of you because you are a hard man. You pick up what you do not lay down and harvest what you did not sow.' He said to him, 'You worthless slave, I condemn you out of your own mouth. Did you know that I am a hard man, picking up what I do not lay down and harvesting what I do not sow? Then why did you not



loan my money out so that when I came, I might get it back with interest?' And he said to them standing near, 'Take the mina<sup>1</sup> from him and give it to him that has ten.' (They said to him, "Lord, he has ten.") I tell you that to everyone that has, shall be given. But from everyone that does not have, it shall be taken away. But those enemies of mine who did not want me to rule over them, bring them here and kill them before me." When he said this, he went on, going up toward Jerusalem.

It came about that as he came near to Bethphage and Bethany, at the mount called The Mount of Olives, he sent out two of his students, saying, "Go over into that village in which, as soon as you enter it, you will find a colt tied, on which no man has ever sat. Untie and bring him. If anyone asks you, 'Why are you untying it?' you shall tell him, 'The Lord needs it.'"

They went and found as they had been told. When they were untying it, the owner said, "Why are you untying the colt?"

They replied, "The Lord needs it." They brought it to Jesus and they spread their coats on the colt and set Jesus on him. They spread their clothes in the way as they went. When they came to the descent of Mount of Olives the whole crowd of students began to praise God with a loud voice for all the great works they had seen, saying,

"Praises to the King coming in the name of the Lord.  
Peace in heaven, and glory in the highest."

Some of the Orthodox of the crowd said to him, "Teacher, rebuke your students."

He answered them, "I tell you, if those should keep still, the stones would immediately cry out." He looked at the city when he came near, and mourned over it, saying,

"If you had known in this day, yes, you, the things needed for peace— But now they are hidden from your eyes. The day is coming when your enemies will lay siege to you, and fence you in on every side. and level you to the ground and your children with you and not leave one stone on another, because you do not know the time of your inspection."

He went into the Temple and began to drive out the

traders. saying, "It is written.

'My house shall be a house of prayer,' but you have made it a den of robbers!'"

He taught day by day in the Temple. But the chief priests and the scholars and the chiefs of the people tried to destroy him. They could not find out how to do it because all the people crowded around to hear him.

It came about one of those days as he was teaching in the Temple and preaching the good news, the chief priests and the scholars came with the elders and said to him, "Tell us, by what authority do you do these things? Who gave you authority to do this?"

He answered them, "I will also ask you a question and you answer me. Was the baptism of John from heaven or from men?"

They talked it over among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why do you not believe him?' But if we say, 'From men,' the people will all stone us. They believe that John was a prophet." So they answered, "We are not able to say."

And Jesus said to them, "Then I will not tell you where I get my authority."

Then he began to speak this parable to the people: "A man planted a vineyard and rented it to farmers and travelled to a far country for a long time. He sent a slave to the farmers to collect rent of the fruit of the vineyard at harvest time. But the farmers beat him and sent him away empty. So he sent another slave and they beat him also and treated him shamefully and sent him away empty. He sent a third after this. They wounded him also and threw him out. Then the lord of the vineyard said, 'What shall I do? I will send my son, my beloved. They will honor him.' When the farmers saw him, they began to talk among themselves, saying, 'This is the heir. Let us kill him so we can inherit the land.' So they threw him out of the vineyard and killed him. What then will the lord of the vineyard do? He will come and destroy those farmers, and rent the vineyard to others."

When they heard this they said, "Not that."

He looked at them and asked, "Then what does this writing mean?"

‘The stone the builders laid aside is become the chief cornerstone.’

All who fall on this stone shall be shattered, but whoever it falls on, it will grind him to dust.”

And the scholars and the chief priest tried to lay hands on him right then, but they feared the people, for they knew that he had spoken this parable about them. And they spied on him and sent spies who pretended to be honest men. They tried to get a word of his to accuse him before the chiefs and the authority of the governor. They asked him, “Teacher, we know that you talk and teach straight and that you have no favorites, but teach the truth of God. Is it right to pay tax to Caesar or not?”

But he saw thru their trick and said, “Bring me a denarius.<sup>1</sup> Whose picture and name is this?”

They answered, “Caesar’s.”

Then he said to them, “Then give the things of Caesar to Caesar and things of God to God.” And they could not accuse him before the people because of his words and were amazed at his answer and kept still.

Certain of the Liberals, who deny there is a raising again came asking him, “Teacher, Moses wrote us, ‘If a man’s brother die, having a wife, but no children, the brother should take the wife and raise up a family for his brother.’ Now there were seven brothers and the first married a wife and died childless. The second and the third married her, until finally the seven left her without children. Finally the woman died. Now who will have the wife in the raising again? For the seven had her as a wife.”

Jesus answered, “The children of this age marry and are married. But they who are found worthy to reach that coming age and the raising again from the dead, neither marry nor are married. Neither can they die anymore, for they are like messengers and are the sons of God, being sons of the raising again. Now that the dead are raised, even Moses showed in the Bush when he said,

‘Lord, the God of Abraham and the God of Isaac and the God of Jacob.’

He is not the God of the dead, but of the living; for all live to him.”

Then one of the scholars said, "Teacher, that is a good answer." After that there was no one who dared to ask him a question.

Then he said to them, "How do they say that Christ will be the son of David? For David wrote in the Book of Psalms,

‘The Lord said to my Lord, Sit on my right side, until I make your enemies a footstool under your feet.’

Now if David called him Lord how is he his son?"

Then, in hearing of all the people, he said to his students, "Look out for the scholars who wish to walk around in uniforms and love salutes in the business places and important offices in the synagogues and front seats at the feasts; who feed on widows' houses and to show off make long prayers. These shall receive the greater judgment."

Then he looked up and saw the rich men dropping their gifts into the treasury chest. He also saw a poor widow drop in two lepta <sup>1</sup> and said, "I tell you in truth that this widow has dropped in more than anybody else. All these have dropped in something out of the surplus. But she, out of her poverty, has dropped in all her living."

As someone was telling him about the Temple, how it was decorated with beautiful stones and gifts he said, "As for these things you are so proud of, there is coming a day when there will not be stone upon stone that will not be torn loose."

They asked him, "Teacher, when will this be and what is the sign as to when this will come about?"

He answered, "Have a care not to be deceived. Many will come in my name, saying, 'I am it,' and, 'This is the time.' Do not follow them. So when you hear of wars and revolution do not be afraid. These things must come about. But that is not the end." Then he said to them, "Tribe will rise against tribe and kingdom against kingdom and there shall be great breaking up in many places and epidemics and crop failures. And there shall be fearful sights and great signs from heaven. But before all this they will lay their hands on you and treat you mean and hand you over

to the synagogues and prisons. You will be brought before kings and rulers for my name's sake. It shall turn out for a witness to you. So settle it in your hearts not to think up an explanation beforehand, for I will give you a mouth and wisdom that even your enemies will not be able to answer back to hinder you. You will be betrayed both by your parents, your brothers and relatives and friends. They will have some of you killed and everyone will hate you because of my name. Not one hair of your head will be destroyed. Keep your own spirit in your patience.

“When you see Jerusalem circled with armies, then know that its breakup is near. Then let those who are in Judea hide in the mountain and those who are scattered in it, get out. Let not those in the fields come back in. For these are the days of punishment when there will be completed all that had been written. Sorrow to those expecting children and to those having small children in those days. For there shall be great trouble on the earth and wrath upon this people. They shall fall by the edge of the sword and they shall be led away prisoners into all nations and Jerusalem shall be under the feet of the Pagans until the time of the Pagans is completed.

“There shall be signs in the sun and in the moon and in the stars; and on earth trouble of nations in perplexity, roaring of disturbing oceans, men fainting for fear and for looking ahead to those things coming on those living on the whole world; for the powers of heaven shall be shaken. Then they shall see the Son of Man coming in a cloud, in the midst of power and great glory. When these things begin to come about, then rise up and lift up your heads, because your deliverance comes near.”

Then he spoke this parable to them, “Look at the fig tree and all the trees. When they leaf out, you see and know for yourselves that summer is near. So also you know that the Kingdom of God is near when you see these things. I truly tell you that this people shall not be destroyed until all these things shall come about. Heaven and earth shall be destroyed, but my word shall not be destroyed.

“Look out for yourselves that your heart does not get loaded down with a sour stomach and drunkenness and the

worries of living, and that day will slip up on you before you know it. For it will catch everyone living in the whole world. So keep alert, always praying that you might be found worthy to escape all these things that are coming about and to stand before the Son of Man."

He was teaching in the Temple in the daytime and at night he went out to stay at a mountain called the Mount of Olives. All the people came early in the morning to the temple to hear him.

Now the feast of the unraised bread, called the Passover, drew near. And the chief priests and scribes tried to find out how to destroy him, for they feared the people. Then Satan entered Judas, called Iskariot, one of the Twelve. He talked it over with the chief priests and the captains as to how he might betray him. They were glad and agreed to give him money. He promised and tried to find how to betray him to them when the people were away.

The day of unraised bread came when the Passover must be killed and Jesus sent Peter and John, saying, "Go and prepare for us the Passover that we may eat."

They said to him, "Where do you wish us to prepare it?"

He answered, "Look, when you come into the city there will meet you a man carrying a water jar. Follow him to the house where he is going and say to the overseer of the house, 'The Teacher says to you, "Where is the guest room that I might eat the Passover with my students?"' And he will show you a large upper room furnished. There make ready." They went and found as he had told them and prepared the Passover.

He sat down with the missionaries when the hour was come. He said to them, "With desire I have longed to eat this Passover with you before I suffer; for I tell you I will not eat it until this is completed in the Kingdom of God."

Taking the cup he gave thanks and said, "Take this and divide it among yourselves for I tell you, that I will not drink of the fruit of the vine until the Kingdom of God comes." And taking bread he gave thanks and broke it and gave to them saying, "This is my body given for you. Do this in remembrance of me." Likewise the cup after supper, he said, "This cup is the New Testament in my blood poured

out for you. But look, the hand of him that betrays me is with me on the table, for the Son of Man goes as it was determined. But sorrow to that man by whom he is betrayed." Then they began to ask each other who it was that would do this.

There was also competition among them as to which of them was said to be the greatest. But he said to them,

"The kings of the Pagans dictate over them. Those who have authority are called good fellows. But it shall not be so with you. The greatest among you, let him be as the youngest and, he that is chief, as a servant. For who is the greater, the one eating at the table or the servant? Is not he who eats? But I am among you as a servant. You are the ones that stayed with me in my temptations. So I appoint to you a kingdom as the Father appointed to me, that you might eat and drink at my table in my kingdom and that you might sit upon thrones judging the Twelve Tribes of Israel.

"Simon, Simon, look! Satan desires you that he might thresh you as wheat. But I have begged for you that your faith shall not fail. And you, when you are turned, strengthen your brothers."

Then he said to him, "Lord, I am ready to go with you both to prison and to death."

But he said, "I tell you, Peter, that the rooster will not crow today until you have denied three times that you know me."

He said to them, "When I sent you without money or provisions or shoes, did you need anything?"

They answered, "Nothing."

Then he said to them, "But now, whoever has money or provisions, sell it; and he that has none, let him trade off his coat and buy a sword. For I tell you, whatever has been written must be completed in me, 'And he was listed among the outlaws.' And things concerning me must have an end."

They said, "Look, Lord, here are two swords."

Then he said to them, "It is enough."

And going out, he went to the Mount of Olives, as he was in the habit of doing, and the students went with him.

When they came to the place he said to them, 'Pray that you do not enter into temptation.' Going from them about the distance of a stone's throw, he kneeled down and prayed, saying, "Father, if you wish, take this cup away from me, but not my wish but yours be done." There appeared messengers from heaven strengthening him. Being in agony he prayed more earnestly and his sweat was like drops of blood falling on the ground. Arising, he went to his students and found them sleeping for sorrow. He said to them, "Why do you sleep? Arise and pray that you do not enter into temptation." While he was yet talking, a crowd and one of the Twelve, called Judas, came to him. He came to Jesus and kissed him. Then Jesus said to him, "Judas, do you betray the Son of Man with a kiss?"

When those about him saw what would follow they said, "Lord, shall we strike with the sword?" One of them struck off the right ear of a slave of the high priest.

Then Jesus answered, "Let me do this." He touched the ear and healed him. Then Jesus said to the chief priests and the officers of the temple and the chiefs who came out against him, "Are you coming out as against a thief with swords and spears? I was with you every day in the temple and you did not lay your hands on me. But this is your hour and the authority of darkness."

They took him and brought him to the high priest's house. But Peter followed at a great distance. When they had started a fire in the hall Peter went in and sat down among them. But a girl saw him as he was sitting by the fire and looking closely at him said, "And this man was with him."

Peter began to deny, saying, "Woman, I do not know him."

After a while another saw him and said, "And you are one of them."

But Peter answered, "Man, not I."

About an hour afterwards another said confidently, "Of a truth, this one was with him, for he is a Galilean."

But Peter said, "Man, I do not know what you are saying." While he was saying this the rooster crowed.

Then the Lord turned and looked at Peter and Peter remembered the words of the Lord when he said to him, "Be-



fore the rooster crows you shall deny me three times." And he went outside to mourn bitterly.

The men who had Jesus in charge mocked him, beating him and blindfolding him, they struck him on the face, saying, "Prophecy, which one is it that strikes you?" Also they said other slanderous things to him.

As the day broke, there came together the chief elders of the people, the chief priests and the scholars, and took him to the Sanhedrin, saying "If you are the Christ, tell us."

He answered, "If I would tell you, you would not believe. And if I would ask you, you would not answer. From now on the Son of Man will be seated at the right of the Power of God."

Then everyone said, "Then are you the Son of God?"

He answered them, "You say that I am."

They said, "What further witness do we need? For we, ourselves, have heard out of his own mouth."

Then the whole crowd arose and brought him to Pilate. They began to accuse him, saying "We found this man stirring up our nation and hindering paying tax to Caesar and saying that he, himself, is Christ, the King."

Pilate asked him, "Are you the King of the Jews?"

He answered him, "You say it."

Then Pilate said to the chief priests and the crowd, "I do not find any wrong in this man."

But they grew stronger, saying, "He stirs up the people, teaching among all the Jews everywhere, beginning from Galilee even to now."

When Pilate heard this he asked if this man were a Galilean. When he understood that he was under the authority of Herod, he sent him to Herod, for he was in Jerusalem at that time. Herod was very glad when he saw Jesus, for he had wanted to see him for a long time. He had heard many things about him and hoped to see him perform some miracle. When he had questioned him closely with many words, he answered him nothing. The chief priests and scholars stood around accusing him fiercely. Herod and his soldiers treated him with contempt and made fun of him. Then they dressed him up in a bright suit and sent him

back to Pilate. But Herod and Pilate became friends that day, where before they had been enemies.

Pilate then called together the chief priests, the rulers, and the people, saying to them, "You brought me this man as one who leads the people astray. Look, I have examined him before you and found no fault in him of those things which you have accused him. Nor had Herod, for I sent you to him, and look, nothing worthy of death is found in him. So I shall whip him and let him go." (Because he must let loose one prisoner during the feast.)

But they all shouted at once saying, "Take him away. Let Barabbas loose to us." (Who had been put in prison for a certain riot in the city and for murder.)

But Pilate, still wishing to release Jesus, spoke again to them.

They shouted. "Crucify, crucify him."

He said the third time to them, "What wrong has he done? I do not find anything worthy of death in him, so I shall whip him and let him go."

They immediately with a great voice asked that he might be crucified. And their voices won. Then Pilate passed sentence as they had demanded of him. He released to them the one that had for riot and murder been thrown in prison, whom they wished, and turned Jesus over to their will.

They led him away. Laying hold on Simon the Cyrenian, coming out of the country, they laid the cross on him and made him carry it after Jesus. There followed him a great company of people and women who went and mourned for him. But Jesus turned to them, saying, "Daughters of Jerusalem, do not wail for me, but wail for yourselves and for your children that will come after you. For the days are coming when they shall say, 'Happy are the childless and those who never had children.' Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?"

There were also two other criminals brought with him to be put to death. When they came to the place which is called Skull, there they crucified him and the criminals, one on the right hand and the other on the left. Then Jesus

said, "Father, forgive them, they do not know what they are doing." They divided his clothing among them by gambling. And the people stood looking. The rulers mocked him, saying, "He saved others, let him save himself if he is the Christ, the Chosen of God."

The soldiers also mocked him, coming to him offering him vinegar, saying, "If you are the King of the Jews save yourself."

There was a title over him.

### THIS IS THE KING OF THE JEWS

One of the criminals slandered him, "If you are the Christ, save yourself and us." But the other rebuked him, "Do you not fear God, seeing we are in the same judgment? We deserve it and we receive the reward of our acts. But this man has done no wrong." Then he said to Jesus, "Remember me when you come into your kingdom."

He answered him, "I truly tell you, you will be with me today in Paradise."

It was about noon hour and there was darkness over all the land until the middle of the afternoon. The sun was darkened, and the veil of the temple was torn in two. And shouting with a loud voice, Jesus said, "Father, I put my spirit into your hands." When he said this he gave up his spirit.

When the officer in charge saw what was done he praised God, saying, "This was a good man." When all the crowd that came to watch him saw what was done, they beat their breasts and went back. Those who knew him and all the women who went with him from Galilee stood a great way off.

There was a man by the name of Joseph, a councilor, a good man and just. He had not agreed with the council and what they had done. He was from Arimathea, a city of the Jews, and looked forward to the Kingdom of God. He went to Pilate and asked for the body of Jesus. He took him down and wrapped him in linen and laid him in a tomb in which no one had ever been laid. That was the day of preparation and the Sabbath came on.

The women who came with him out of Galilee, followed away off, and saw the tomb and how his body was laid. They went back and prepared spices and oils. Then they rested on the Sabbath day according to law.

Now they arose very early in the morning on the first day of the week and came to the tomb, bringing the spices which they had prepared. They found the stone rolled away from the tomb and going in they did not find the body of the Lord Jesus. It came about, as they did not know what to do, look, two men stood by them in shining clothes. As they were afraid and bowed down their faces to the earth, they said to them, "Why do you hunt for the living among the dead? He is not here, but is risen. Remember how he said to you when he was in Galilee, that the Son of Man will be betrayed into the hands of sinful men and will be crucified and the third day rise again."

Then they remembered these words of his and returning from the tomb, they told all this to the Eleven and to all the others. It was Mary Magdalene and Joanna and Mary of James and the other women that were with them who told these things to the missionaries. But these things they showed them had no meaning and they did not believe them. Then Peter arose and ran to the tomb and stooping down he saw the linen clothes lying by themselves. He went away wondering in himself about what was done.

And look, two of them on that day were going to a town named Emmaus, about eight miles out of Jerusalem. They were talking with each other about all the things which had happened. It came about while they talked together and reasoned, Jesus came near to them. It was hidden from them and they did not know him. He said, "What kind of words are you having with each other as you are walking?" They stood still, looking sad.

One of them, whose name was Cleopas, answered him, "Are you a stranger in Jerusalem and do not know what has come about here in these days?"

He answered, "What?"

They said to him, "The things concerning Jesus the Nazarene, who was a powerful prophet in words and work before God and all the people; and how our chief priests

and chiefs have handed him over to be condemned to death and have crucified him. But we hoped that he is the one who would redeem Israel. And besides, this is the third day since this was done. Also, some of the women of our company surprised us. They arose early in the morning and went to the tomb and did not find his body. They came back saying that they had seen a vision of messengers who said that he is alive. Some of the men with us also went to the tomb and found as the women had said. But they did not see him."

He said to them, "Oh, foolish and slow of heart to believe all that the prophets have said. Ought not Christ to suffer these things and to enter into his glory?" Then he began with Moses and from all the prophets, and explained to them all the writings about himself. When they came near to the town where they were going he turned away as if he were going on. They urged him, saying, "Stay with us for it is almost evening and the day is about over." So he went in to stay with them.

Now it came about as he sat down to the meal with them that he took bread and blessed it and broke it and gave it to them. Their eyes were opened and they knew him. And he disappeared from them. And they said to each other. "Did not our hearts burn within us as he talked with us on the road, and explained to us the writings?"

They arose at that hour and went back to Jerusalem. They found the Eleven and those gathered with them saying that the Lord has surely risen and has appeared to Simon. They told them what was done on the road and how they had known him at the breaking of bread. As they were saying these things he stood in the midst of them and said, "Peace to you." But they were terrified and greatly afraid, thinking they had seen a spirit. But he said to them, "Why are you troubled and why do these thoughts arise in your mind? Look at my hands and my feet, for it is I. Touch me and see, for a spirit does not have flesh and bones as you see me having." When he said this he showed them his hands and his feet. While they did not yet believe for joy and wonder, he asked them, "Do you have any meat?"

They gave him a piece of boiled fish and he took it and ate before them. Then he said to them, “These are the words which I spoke to you when I was with you, that everything written in Moses and the prophets and the Psalms concerning me must be completed.” Then he stirred up their minds that they might understand the writings and he said to them, “It is written that Christ must suffer and be raised from the dead the third day and that change of thinking to the putting away of sins should be proclaimed to all the nations in his name, beginning at Jerusalem. You are witnesses of this. And look, I send out the promise of my Father upon you. But you stay in the city until you are clothed with power from on high.”

Then he led them out as far as Bethany and lifted up his hands to bless them. It came about as he blessed them he was separated from them and carried to heaven. And they worshipped him and went back to Jerusalem with great joy and were continually in the Temple blessing God.

## *ACCORDING TO JOHN*

In the beginning was the Logos.<sup>35</sup>  
And the Logos was with God.  
And God was the Logos.

This one was in the beginning with God. All things were made by him and without him was not one thing made.<sup>45</sup> In him life began and life was the light of men. And the light shone in the darkness and the darkness could not put it out.

There was a man sent from God whose name was John. He came to witness, that he might witness concerning the light, that all men might believe by it. He was not that light, but that he might witness concerning the light. That was the true light that lights up every man coming into the universe. He was in the universe and the universe was made by him and the universe knew him not. He came to his own universe and his own people would not welcome him.

But whoever did welcome him, to them he gave authority to be children of God, to those believing in his name who were born, not from blood, nor from the wish of flesh, nor from the wish of man, but born from God.

And the Logos became flesh and tented among us. And we saw his glory, glory as the Onlybegotten of the Father, completely filled with favor and truth.

John witnessed about him and preached, saying "This is the One of whom I said, he who comes after me was ahead of me, because he was before I was, because from his overflowing we have all received favor upon favor."

The law was given by Moses. Favor and truth came into being by Jesus Christ.

No one has ever seen God. The Onlybegotten God in the bosom of the Father has explained him.

This is the witness of John when the Jews of Jerusalem sent priests and Levites to question him, "Who are you?"

He confessed and did not deny, and confessed, "I myself am not the Christ."

They asked him, "Who, then? Are you Elijah?"

He said, "Not I."

"Are you The Prophet?"

He answered, "No."

Then they said to him, "Who are you? We must answer those who sent us. What do you say about yourself?"

He said, "I am

    'Voice of shouting in the open range,

    Make straight the road of the Lord,'

as Isaiah the Prophet said."

Those who were sent were of the Orthodox. They questioned him, "Then why do you baptize if you are not the Christ nor Elijah nor The Prophet?"

John answered them, "I baptize with water. There stands one among you whom you do not know, who comes after me, whom I am not fit to unfasten his shoelaces."

These things were done in Bethany beyond Jordan where John baptized.

He saw Jesus coming to him the next day and said, "Look! The Lamb of God that carries the sin of the universe. This is the one of whom I said, after me comes a man who is ahead of me, because he was before I was. And I did not know him. But I came baptizing with water that he might be shown to Israel."

And John witnessed, saying, "I saw the Spirit coming down from heaven like a pigeon and it stayed with him. And I did not know him. But he who sent me to baptize with water, the same said to me, 'Upon the one whom you see the Spirit coming and staying on him, he is the one who baptizes with the Holy Spirit.' And I saw. And I did witness that this is the Son of God."

Again the next day, as John stood with two of his stu-



dents, they saw Jesus walking, he said, "Look! The Lamb of God."

The two students heard him speak and followed Jesus. Jesus turned and saw them following him. He said to them, "Whom are you seeking?"

They said to him, "Rabbi, (which means teacher) where are you staying?"

He said to them, "Come and see." So they came and saw where he stayed. And they stayed with him that day, because it was about four o'clock.

One of the two men who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his own brother, Simon, and said to him, "We have found the Messiah." (Which when it is interpreted, means, Christ.) He brought him to Jesus.

When Jesus saw him, he said, "You are Simon Johnson. You shall be called Cephas." (This interpreted means stone.)

The next day, he wished to go to Galilee. Jesus found Philip and said to him, "Come with me." Philip was of Bethsaida, the town of Andrew and Peter. Philip found Nathaniel and said to him, "We have found him of whom Moses in the law and the prophets wrote, Jesus the son of Joseph, of Nazareth."

Nathaniel said to him, "Can any good thing come out of Nazareth?"

Philip said to him, "Come and see."

Jesus saw Nathaniel coming to him and said, "See a true Israelite in whom there is no trickery."

Nathaniel said to him, "Where did you know me?"

Jesus answered him, "Before Philip spoke to you under the fig tree, I knew you."

Nathaniel answered him, "Rabbi. you are the Son of God. You are King of Israel."

Jesus answered him, "Do you believe because I said I knew you under the fig tree? You shall see greater than these." And he said to him, "Truly, truly, I say to you, you shall see heaven open and the messengers of God coming and going upon the Son of Man."

And on the third day, there was a wedding in Cana of Galilee. And Jesus' mother was there. Jesus and his stu-

dents were also invited to the wedding. And when the wine ran out, Jesus' mother said to him, "They have no wine."

And Jesus answered her, "Woman, what business is that of mine? My time has not yet come."

His mother said to the servers, "Whatever he says to you, do it."

Now there were standing six empty water jars, according to the Jews' custom of washing, holding two or three metrus.<sup>1</sup> Jesus said to them, "Fill the jars with water." And they filled them to the top. And he said to them, "Take out now and carry to the master of the feast." And they carried it.

When the master of the feast tasted the water that was made wine and did not know from where it came, (but the servers knew), the master of the feast called to the bridegroom, saying, "Every man puts on the good wine first and when they have drunk much, the worse. But you have kept the good wine until now."

This is the first of the signs Jesus did in Cana of Galilee and showed forth his glory. And his students believed in him.

After this, he went down to Capernaum, he and his mother, and brothers, and students, and stayed there a few days.

The Passover of the Jews was near. And Jesus went up to Jerusalem. He found dealers in oxen and sheep and pigeons and money changers sitting in the temple. And making a whip of small cords he drove all the sheep and oxen out of the temple and poured out the coins of the money changers and upset their tables. And he said to the pigeon merchants, "Take these things away. Do not make my Father's house a trading post."

His students remembered that it was written,

"The passion of my house has eaten me up."

Then the Jews spoke to him, saying, "What sign do you show us that you do these things?"

Jesus said to them, "Destroy this Holy Place and in three days I will raise it up."

Then the Jews said, "This Holy Place was forty-six years in building. Will you raise it up in three days?" But he spoke to them about the temple of his body. So when he

was raised from the dead, his students remembered that he said this. And they believed the writings and the word Jesus spoke.

Now when he was in Jerusalem in the Passover feast, many believed on his name when they saw the signs which he did. But Jesus did not trust himself to them. He knew all about them and needed no one to witness about man, for he knew what was in man.

There was a man of the Orthodox, an official of the Jews, Nicodemus by name. He came to him by night and said to him, "Rabbi, we know that you are a teacher come from God. For no one can do the signs you do, unless God is with him."

Jesus answered and said to him, "Truly, truly, I tell you, unless one is born from above, one cannot see the Kingdom of God."

Nicodemus said to him, "How can a man be born when he is old? Can he enter his mother's body the second time and be born?"

Jesus answered, "Truly, truly, I tell you, unless one is born of water and of spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh. That which is born of the spirit is spirit. Wonder not what I said to you, you must be born from above.

"The wind blows where it will and you hear its sound. But you do not know from where it comes nor to where it goes. So it is with all who are born of the Spirit."

Nicodemus said to him, "How can these things be?"

Jesus answered him, "Are you the teacher of Israel and do not know these things? Truly, truly, I tell you that we tell what we have heard and witness to what we have seen and you do not welcome our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you of heavenly?"

"No one has gone up to heaven except he who is come down from heaven, the Son of Man.

"As Moses raised up the snake in the open range, so the Son of Man has to be raised up, so that each one who believes in him might have everlasting life.

"For so greatly did God love the universe that he gave

his Onlybegotten Son so that each one who believes on him need not be destroyed but have everlasting life.

“For God did not send his Son into the universe to judge the universe but that the universe might be saved by him.

“He who believes on him is not judged. He who did not believe is already judged, because he did not believe in the name of the Onlybegotten Son of God.”

“This is judgment, that light has come into the universe and men loved darkness more than light because their works were evil. Everyone who does the trifling hates the light and does not come to the light to expose his works. But he who does the truth comes to the light that it might be seen that he is working with God.”

After this Jesus and his students came to the land of Judea and stayed there and baptized. John was also baptizing at Aenon near Salem, for there were many waters there. And people came to him and were baptized. For John was not yet put into prison.

Now the Jews inquired of John's students about purifying. They came to John and said, “Rabbi, he who was with you beyond Jordan, the one to whom you witnessed, that one is baptizing and all the people are coming to him.”

John answered and said,

“No person can receive anything unless it was given from heaven. You yourselves witness to me that I said, I myself am not the Christ, but am sent before him. He who has the bride is the bridegroom. But the friend of the bridegroom, he who stands and hears him, rejoices joyously at the voice of the bridegroom. So this my joy has been completed. He has to increase. But I decrease.

“He who comes from above is above all. He who is from the earth is from the earth and speaks from the earth. He who comes from heaven is above all. He witnesses to what he has seen and heard and no one welcomes his witness. He who welcomes him seals the witness that God is true. For he whom God has sent speaks the things of God, for God does not set limits to the gift to the Spirit.

“The Father loves the Son and has given all things into his hand. He who believes on the Son has everlasting life. He who does not obey the Son shall not see life, but the

wrath of God stays upon him.”

When Jesus knew that the Orthodox heard that Jesus made and baptized more students than John—altho Jesus himself did not baptize, but his students,—he left Judea and went back again to Galilee. He had to go thru Samaria. He then came to a town of Samaria called Sychar, near the field which Jacob gave to his son Joseph. Jacob’s well was there. Jesus was tired from the trip and sat there on the well. It was about the noon hour. There came a woman from Samaria to draw water. Jesus said to her, “Give me a drink.” For his students had gone away to the town to buy food.

Then the woman of Samaria said to him, “How do you, a Jew, ask of me, who am a Samaritan woman?” (For the Jews do not have anything to do with the Samaritans).

Jesus answered her, “If you knew the gift of God and who it is who says to you, give me a drink, you would have asked of him and he would have given you living water.”

The woman said to him, “Sir! You have nothing to draw with and the well is deep. How then do you have living water? Are you greater than our father Jacob who gave us this well and drank from it, with his sons and his cattle?”

Jesus answered her, saying, “Each one who drinks of this water shall thirst again. But whoever drinks of the water that I shall give him shall not thirst forever. But the water that I shall give him shall be in him a spring of water springing up to everlasting life.”

The woman said to him, “Sir, give me this water, so that I may not thirst nor come here to draw.”

He said to her, “Go call your husband and come here.”

The woman answered, “I have no husband.”

Jesus said to her, “You have well said, ‘I have no husband.’ For you have had five husbands and the one you now have is not your husband. This you have spoken truly.”

The woman said to him, “Sir, I see that you are a prophet. Our fathers worshipped in this mountain. And you say that in Jerusalem is the place one has to worship.”

Jesus said to her, “Woman, believe me, the hour is coming when neither in this mountain nor in Jerusalem shall you

worship the Father. You do not know whom you worship. We know whom we worship. For salvation is of the Jews. For the hour is coming and now is, that the true worshippers shall worship the Father in spirit and truth. For these are the ones whom the Father seeks to worship him. God is spirit and those who worship him must worship him in spirit and truth."

The woman said to him, "I know that Messiah comes, who is Christ; when he comes he will teach us all things."

Jesus said to her, "I am he, the one speaking to you."

And at this, his students came. They wondered that he talked with a woman. Yet no one said, "What are you looking for?" or, "Why do you talk with her?"

Then the woman left the water pot and went in to the town and said to the people, "Come see a man who told me everything I did. May not this be the Christ?"

They went out of the town and came to him.

In the meantime, his students asked him, "Rabbi, eat."

He said to them, "I have food to eat that you do not know."

Then his students said to each other, "Has anyone brought him to eat?"

Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say there are four months before harvest? But I say to you, open your eyes and see the fields already white to the harvest. He who harvests, receives pay and gathers crop to everlasting life, so that both the sower and harvesters may rejoice together. For in this the saying is true, 'One sows and another harvests.' I have sent you to reap that for which you have not suffered. Other men have worked hard and you have entered into their hard work."

Many of that city of the Samaritans believed in him because of the word of the woman, witnessing, "He told me everything I did."

When the Samaritans came to him, they asked him to stay with them. And he stayed there two days. And many more believed because of his word. And they said to the woman, "We no longer believe because of what you say, but we have heard and have seen that this one is in truth the Saviour of the universe."

After two days, he left there and came into Galilee. For Jesus himself witnessed that a prophet has no honor in his home country. So when he came to Galilee, the Galileans welcomed him because they had seen what he had done in Jerusalem at the feast. For they also went to the feast.

He came again to Cana of Galilee, where he had made the water wine. And there was a certain nobleman, whose son was sick in Capernaum. He heard that Jesus had come out of Judea into Galilee. He came to him and asked if he would come down and heal his son, for he was about to die.

Jesus said to him, "Unless you see signs and wonders, you will not believe."

The nobleman said to him, "Sir, come down before my child dies."

Jesus said to him, "Go. Your son lives."

The man believed the word that Jesus said to him and went away. As he was going down, his slaves came to him, saying, "Your son lives."

He asked them what time it was that he got better. They answered him, "Yesterday, at one o'clock, the fever left him." Then the father knew that this was the hour that Jesus said, "Your son lives," and he and his whole household believed. This was the second sign that Jesus did after he had come out of Judea into Galilee.

After this there was a feast in Judea. And Jesus went up to Jerusalem. There is in Jerusalem by the Sheep Gate a pool called in Hebrew, Bethzatha, having five porches. In these lay a crowd of sick, blind, lame, withered. There was a certain man who had been sick thirty-eight years. Jesus saw him lying there and knowing that he had been there a long time, said, "Will you be made well?"

The sick man answered, "Sir, I have no man to put me in the pool when the water bubbles up. But while I am coming another always gets in before me."

Jesus said to him, "Get up, pick up your bed roll and walk." And immediately he became well and picked up his roll and walked.

And the day was the Sabbath. And the Jews said to the cured man, "It is the Sabbath. It is impossible for you to carry your bed roll."

He answered them, "He who made me well is the one who said to me, 'Take up your bed roll and walk.'"

They asked him, "Who is the man that told you to get up and walk?"

But the man who was healed did not know who it was, for Jesus had moved away. There was a crowd around that place. Afterward Jesus found him in the Temple and said to him, "You are made well. Do not sin any more or something worse will come to you."

The man went and told the Jews that it was Jesus who had made him well. And the Jews persecuted Jesus because he had done this on the Sabbath. Jesus answered them, "My Father works even to now and I also work."

So the Jews looked all the more for a way to kill him, because he not only broke the Sabbath, but called God his Father, so making himself equal to God. Then Jesus answered and said, "Truly, truly, I tell you, the Son can do nothing of himself except what he sees the Father doing. For the Son also does whatever he does. For the Father loves the Son and shows him all he does. And he will show him greater works than these that you may wonder. For even as the Father raises the dead and gives life, even so the Son gives life to those whom he will. For the Father judges no one, but has given all judgment to the Son so that all may honor the Son as they honor the Father. He who does not honor the Son does not honor the Father who sent him. Truly, truly, I tell you, he who hears my word and believes on him who sent me has everlasting life and does not come to judgment but has passed from death to life. Truly, truly, I tell you that the hour is coming and now is that the dead shall hear the voice of the Son of God and those hearing shall live. For even as the Father has life in himself, so has he given to the Son to have life in himself. And he gave him authority to do judgment because he is the Son of Man.

"Do not wonder at this. For the hour is coming when all those in the graves shall hear his voice and shall come out; those who have done good to rising again of life and those who have done trifling to the rising again of judgment. I have no power to do anything of myself. I judge as



I hear and my judgment is just for I do not hunt to do my own will but the will of him who sent me. If I witness about myself, my witness is not true. It is another who witnesses concerning me and I know that the witness is true that he witnesses concerning me.

“You sent to John and he witnessed to the truth. I do not receive witness from men, but I said these things that you might be saved. He was the burning and shining light and you were willing to rejoice for an hour in his light. But I have a greater witness than John’s. The works the Father gave me to complete, these works that I do witness concerning me that the Father has sent me. And the Father who sent me witnessed concerning me. You have never heard his voice at any time nor seen his body. And you do not have his word staying in you because you do not believe the one whom he has sent. You examine the writings because you think you have everlasting life in them. These are they that witness about me. And you do not come to me that you might have life.

“I do not receive glory of men. But I have known that you do not have the love of God in yourselves. I have come in the name of my Father and you do not welcome me. If another comes in his own name, you will welcome him. How can you believe when you take glory from one another and do not seek the glory from the Only God?

“Do not think that I accuse you to the Father. It is Moses in whom you have hoped that accuses you. If you had believed Moses, you would believe me, for he wrote of me. If you do not believe his writings, how shall you believe my words?”

After this, Jesus went across the Sea of Galilee to Tiberias. A great crowd followed him because they saw the signs which he did upon the sick. Jesus went up into the mountain and sat there with his students. And the Passover, the feast of the Jews, was near. Jesus lifted up his eyes and seeing the great crowd coming to him, said to Phillip, “Where shall we buy buns that these may eat?” He said this to try him out, for he knew what he was going to do.

Philip answered, “Two hundred denarii<sup>1</sup> worth of buns

would not be enough for each one to receive a little.”

One of the students, Andrew, Simon Peter’s brother, said, “There is a small boy here who has five barley buns and two small fish. But what are these among so many?”

Jesus said, “Have the people sit down.” Now there was much grass in that place. The number of men who sat down were about five thousand. Then Jesus took the bread and having given thanks, distributed it to those sitting down. Also the fish, as much as they wished. When they were filled, he said to his students, “Gather up the pieces left over, let nothing be destroyed.”

Then they gathered, and filled twelve hand baskets of the five barley buns left over after they had eaten.

When the people saw that he had done this sign, they said, “Truly, this is The Prophet who is coming into the universe.” Then Jesus knew that they were about to come and draft him to make him king, and he went back by himself to the mountain.

When evening was come, the students went down to the sea and got into a boat to go across the sea to Capernaum. It was now dark and Jesus was not with them. The sea was stirred up with a strong wind. When they had rowed about twenty-five or thirty stadia,<sup>1</sup> they saw Jesus walking upon the sea and coming toward the boat. And they were afraid. Then he said to them, “It is I, do not fear.” Then they were willing to receive him into the boat. And the boat was immediately at the land where they were going.

In the morning, the crowd which stood on the other side of the sea knew that there was no other boat except the one ship in which the students entered and that Jesus did not go in the ship with the students, but his students went alone. But ships came from Tiberias near to the place where they ate the bread which the Lord blessed. Then when the crowd saw that neither Jesus nor his students were there, they entered the boats and came to Capernaum, looking for Jesus. When they found him across the sea, they asked him, “Rabbi, when did you come here?”

Jesus answered and said, “Truly, truly, I tell you, you look for me, not because you see signs, but because you ate of the buns and had enough. Do not work for food that decays, but the food that stays to everlasting life, which the

Son of Man will give you, for God the Father has sealed him.”

Then they said to him, “What shall we do that we shall work the works of God?”

Jesus answered and said to them, “This is the work of God, that you believe on that one whom he has sent.”

Then they said to him, “What sign do you do, that we may see and believe you? What is your work? Our fathers ate manna in the desert, as it is written,

‘He gave them buns from heaven to eat.’ ”

Jesus then said to them, “Truly, truly, I tell you, Moses did not give you the bun from heaven. But my Father gave you the true bun from heaven. For the bun of God is he who comes down out of heaven and gives life to the universe.”

Then they said to him, “Sir, always give us this bun.”

Jesus said to them, “I am the living Bun. The one who comes to me shall not hunger and the one who believes in me shall never thirst. But I spoke to you and you saw me and you do not believe. Every one the Father gives me shall come to me. And the one who comes to me I will not push out. For I came down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should not lose any of all those whom he has given me, but that I should raise that one up the last day. For this is the will of my Father, that each one who sees the Son and believes on him shall have everlasting life and I shall raise him up the last day.”

Then the Jews argued among themselves because he said, “I am the Bun that comes down from heaven.” They said, “Is not this Jesus the son of Joseph, whom we know, and his father and mother? How does he now say that he comes down from heaven?”

Jesus answered and said to them, “Do not argue with each other. No one is able to come to me unless the Father who sent me draws him. And I will raise him up the last day. It is written in the prophets,

‘And they shall all be taught of God.’

Everyone who hears from the Father and has learned comes to me. No one has seen the Father except he who is from God. This one has seen the Father. Truly, truly, I tell you,

he who believes has everlasting life.

“I myself am the Living Bun.

Your fathers ate the manna in the desert and they died.

This is the Bun that comes down from heaven

that if anyone eats of it, he shall not die.

I myself am the Living Bun that comes down out of heaven.

If anyone eats this Bun he shall live forever.

And the Bun I shall give

is my flesh for the life of the universe.”

The Jews then fought with each other, saying, “How can he give us his flesh to eat?”

Jesus said to them, “Truly, truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. The one who diets on my flesh and drinks my blood has everlasting life. And I will raise him up the last day. For my flesh is true food and my blood is true drink. The one who diets on my flesh and drinks my blood lives in me and I in him. As the living Father has sent me and I live by the Father, so the one who diets on me shall live by me. This is the Bun that comes down from heaven, not as the fathers ate and died. The one who makes this Bun his diet shall live forever.”

He said this teaching in the synagogue in Capernaum.

Then when many of his students heard him they said, “This is a tough saying. Who can hear it?”

When Jesus knew that his students argued like this among themselves, he said to them, “Does this offend you? Suppose you see the Son of Man going up where he was before? It is the spirit that makes life. The flesh is not worth anything. The things I say to you are spirit and are life. But there are some of you who do not believe me.” For Jesus knew from the beginning who did not believe him and who would betray him. And he said, “That is why I said that no one is able to come to me unless it is given him of the Father.”

From that time many of the students went back and walked no more with him. Then Jesus said to the Twelve, “And do you wish to go away?”

Simon Peter answered him, “Sir, to where shall we go? You have the promise of everlasting life. And we have be-

lieved and have known that you are the Holy One of God.”

Jesus answered them, “Have I not chosen you Twelve? And one of you is a devil.” He spoke of Judas Simon Iskariot, one of the Twelve, who was about to betray him.

After this Jesus walked in Galilee, for he did not wish to walk in Judea because the Jews were looking to kill him. The feast of the Jewish camp meeting was near. Then his brothers said to him, “Leave here and go to Jerusalem, so your students may see the works you do. For no one does anything in secret and tries to keep himself before the public. If you do these things, show yourself to the universe.” For his brothers did not believe in him.

Then Jesus said to them, “My time is not yet come. Your time is always ready. The universe cannot hate you. It hates me because I witness to it that its works are useless. You go up to the feast. I will not go up to this feast, because my time is not yet fulfilled.” When he said this to them, he stayed in Galilee.

Then his brothers went up to the feast. He also went up, not openly, but secretly. The Jews kept hunting for him at the feast and said, “Where is he?” There were many arguments about him among the people. Some said, “He is a good man.” Others said, “No, but he deceives the people.” No one dared to speak openly for him for fear of the Jews.

In the middle of the feast, Jesus went into the Temple and taught. The Jews were amazed and said, “How does this man know letters? He has not been to school.”

Jesus answered and said, “My teaching is not mine, but his that sent me. If any one wants to do his will, he shall know if the teaching is from God or if I speak of myself. The one who speaks for himself looks for his own glory. The one who looks for the glory of him who sent him, that one is true and there is no injustice in him.

“Did not Moses give you the Law? And none of you do the Law. Why do you try to kill me?”

The crowd answered, “You have a demon. Who is trying to kill you?”

Jesus answered and said, “I do one work and you all wonder. So Moses has given you circumcision, tho it is not

from Moses but from the Fathers, and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath not to break the Law of Moses, are you angry with me because I make a man entirely sound on the Sabbath? Judge not by what you see, but judge just judgment."

Then someone from Jerusalem said, "Is not this the one they are trying to kill? And see, he talks publicly and they say nothing to him. Have not the officers surely known that this one is the Christ? But we know where he comes from. But when Christ comes, no one knows where he comes from."

As Jesus was teaching in the Temple, he preached and said, "You know both me and from where I come. And I have not come of myself, but he who sent me is true, the one whom you do not know. I know him, because I am from him and he has sent me." So they were trying to arrest him but no one laid hands on him because his hour had not yet come. Many of the crowd believed in him and said, "When Christ comes, shall he do greater signs than this one does?"

The Orthodox heard that the crowd argued like this about him and the chief priests and Orthodox sent officers to arrest him.

Then Jesus said to them, "I will be with you for a little while and I shall go to him who sent me. You shall hunt for me and shall not find me. And where I go you shall not be able to come."

Then the Jews said among themselves, "Where is he about to go that we shall not be able to find him? Will he go to the Dispersion among the Greeks and teach the Greeks? What is this saying that he says, 'You shall hunt me and shall not find me and where I go you cannot come?' "

On the last day, the great day of the feast, Jesus stood and preached saying, "If any one thirsts, let him come to me and drink. Everyone that believes in me, as the writings say, out of his inward being shall flow rivers of living waters." He said this of the Spirit that those believing on him were about to receive. For the Spirit was not yet because Jesus was not yet glorified.

Then when some of the crowd heard these words, they said, "This is truly The Prophet."

Others said, "This is the Christ."

But they said, "But can Christ come out of Galilee? Does not the writing say that the Christ comes from the family of David and from the town of Bethlehem, the home town of David?"

Then there was a division in the crowd because of him. Some of them came to arrest him but no one laid hands on him.

Then the officers came to the chief priests and Orthodox and they said to them, "Why did you not bring him?"

The officers answered, "No one has ever spoken like this man."

Then the Orthodox answered, "Have you also been deceived? Have any of the chief priests and Orthodox believed in him? But this crowd that knows not the Law, they are cursed."

Nicodemus, he who came to him by night, one of themselves, said to them, "Does our law condemn the man before if hears from him first and knows what he does?"

They answered him, "And are you from Galilee? Look and see, a prophet does not rise out of Galilee." And each one went to his own house.

He came back to the Temple in the morning and all the people came to him. He sat to teach them.

Jesus again spoke to them, saying, "I am the light of the universe. The one who follows me shall not walk in darkness but shall have the light of life."

Then the Orthodox said to him, "You witness concerning yourself. Your witness is not true."

Jesus answered and said to them, "Even if I do bear witness of myself; my witness is true. I know from where I came and to where I am going. You do not know where I came from nor to where I go. You judge according to the flesh. I do not judge anybody. And even if I do judge, my judgment is true because I am not alone. It is I and my Father who sent me. And it has been written in your law that the witness of two men is true. I myself witness con-

cerning myself and the Father who sent me witnesses concerning me.”

Then they said to him, “Where is your father?”

Jesus answered, “You neither know me nor my Father. If you had known me you would have known my Father.” Jesus said these words in the treasury as he taught in the Temple. And no one took him for his hour had not yet come.

Jesus said to them again, “I am going away and you shall hunt for me. And you shall die in your sins, because you cannot come where I go.”

Then the Jews said, “Will he kill himself because he says, ‘You cannot come where I go?’”

He said to them, “You are from beneath. I am from above. You are of this universe. I am not of this universe. That is why I said you shall die in your sins. For if you do not believe that I am myself, you shall die in your sins.”

Then they asked him, “Who are you?”

Jesus said to them, “Have I not told you from the beginning? I have many things to tell you and to judge. But he who sent me is true and what I have heard from him I tell the universe.” They did not know that he spoke to them of the Father. Then Jesus said, “When you have lifted up the Son of Man, then you shall know that I am he and that I can do nothing of myself. But I speak as my Father has taught me. And he who sends me is with me. He never leaves me alone because I always do the things that please him.”

When he said these things, many believed him.

Then Jesus said to the Jews who believed in him, “If you stay in my word, you are my true students and you shall know the truth and the truth shall set you free.”

They answered him, “We are descendants of Abraham and we were never slaves. What do you mean, ‘You shall be free?’”

Jesus answered them, “Truly, truly, I tell you, the one who does sin is the slave of sin. The slave does not stay in the house forever. The son stays forever. If then, the son frees you, you shall be free. I know that you are descendants of Abraham. But you try to kill me because my words do not enter into you. I speak that which I have



seen from my Father, And you also do what you have heard from your father."

They answered him, "Abraham is our father."

Jesus said to them, "If you were children of Abraham, you would do the works of Abraham. But now you try to kill me, a man who has spoken the truth to you, which I have heard from God. Abraham did not do that. You do the works of your father."

They said to him, "We were never born fatherless. We have one father, God."

Jesus said to them, "If God were your father, then you would have loved me because I came from God and have come. I have not come of myself, but he sent me. Why do you not understand what I say? Because you cannot hear my word. You are from your father the Devil and you want to do the desires of your father. He was a murderer from the beginning and did not stand in the truth because there is no truth in him. When he speaks falsely, he speaks of himself because he is a liar and the father of it. But because I speak the truth, you do not believe me. Which of you convinces me of sin? If I tell the truth, why do you not believe me? Every one who is of God hears the things of God. The reason you do not hear is because you are not of God."

The Jews answered and said to him, "Were we not right in saying that you are a Samaritan and have a demon?"

The Jews said to him, "Now we know that you have a demon."

Jesus answered and said, "I have no demon, but honor my Father and you insult me. But I do not look for my own glory. There is one who seeks and judges. Truly, truly, I tell you, if any one keeps my word, he shall not see death forever."

Then the Jews said, "Abraham and the prophets died and you say, 'If any one keeps my word he shall not come to death forever.' Are you greater than our Father Abraham who died? Who do you make yourself?"

Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, he whom you say is your God and you do not know him. But I know him. And if I say

that I do not know him, I shall be a liar, like you. But I know him and keep his word. Our Father Abraham longed to see my day and he saw it and rejoiced."

Then the Jews said to him, "You are not fifty years old and you have seen Abraham?"

Jesus said to them, "Truly, truly, I tell you, before Abraham was, I am." Then they picked up rocks to throw at him. But Jesus hid and went out of the Temple.

As they were going along, he saw a man who was born blind. His students asked him, "Rabbi, who sinned, this man or his parents that he was born blind?"

Jesus answered, "Neither this man nor his parents sinned. But that the works of God may be made plain in him, I must work the works of him who sent me while it is day. The night comes when no one can work. When I am in the universe, I am the light of the universe."

When he said this, he spat on the ground and made mud of the spittle and put the mud on the eyes of the blind man. He said to him, "Go wash at the Pool of Siloam," which is called Sending. So he went and washed and came back seeing.

Then the neighbors and those who had seen him begging, asked, "Is not this the one who sat and begged?"

Some said, "This is he."

Others said, "No, but it is some one like him."

He said, "I am he."

Then they asked him, "How were your eyes opened?"

He answered them, "A man named Jesus made mud and put it on my eyes and said to me, 'Go to the Pool of Siloam and wash.' Going then I washed and saw."

They said to him, "Where is he?"

He said, "I do not know."

They brought him to the Orthodox, he who had been blind. It was the Sabbath day on which Jesus made mud and rubbed his eyes. The Orthodox again asked him how it was that he saw. He answered them, "He put mud on my eyes and I washed and I see."

Some of the Orthodox said, "This man is not of God because he does not keep the Sabbath."

But others answered, "How can a man who is a sinner

do such a sign?" And there was division among them.

Then they said to the blind man again, "What do you say about him, because he opened your eyes?"

He said, "He is a prophet."

The Jews did not believe that this one was born blind and that he now saw. So they called the parents of him who saw and asked them, "Is this your son whom you say was born blind? Then how does he now see?"

His parents answered, "We know that this is our son and that he was born blind. But we do not know how he now sees. Nor do we know who it was that opened his eyes. Ask him, he is of age. Let him speak for himself." His parents said this because they were afraid of the Jews. For the Jews had already agreed that if anyone confessed Christ, he would be put out of the synagogue. That is why his parents said, "He is of age, ask him."

Then they called to the man who was blind the second time and said to him, "Give glory to God. We know ourselves that this man is a sinner."

He answered, "I do not know if he is a sinner. One thing I know, that I who was once blind now see."

Then they said to him, "What did he do to you? How did he open your eyes?"

He answered, "I told you before and you would not listen. Why do you want to hear it again? Do you also want to become his students?"

Then they abused him and said, "You are his student. But we are Moses' students. We know that God spoke to Moses. But we do not know where this one came from."

The man answered them, "This is something wonderful that you do not know where he came from and he opened my eyes. We know that God does not hear sinners but he hears any one who worships God and wishes to do his will. From the beginning, it was never heard that anyone ever opened the eyes of one born blind. If this one were not from God, he could not do anything."

They answered and said to him, "You were altogether born in sin and do you teach us?" And they threw him out.

Jesus heard that they banished him and found him and said, "Do you believe on the Son of Man?"

He answered, "Who is he, sir, that I might believe on him?"

Jesus answered him, "You have both seen him and it is he who is talking with you."

He said, "I believe, Sir," and worshipped him.

Jesus said, "For judgment I came to the universe, that those who do not see may see and the seeing ones be blind."

Some of the Orthodox who were with him heard this and said to him, "And are we blind?"

Jesus answered them, "If you were blind, you would have no sin. Now you say, 'We see,' your sin stays."

"Truly, truly, I tell you, he who does not come in by the door to the sheep pen but climbs up some other way, is a thief and a robber.

"This one who comes in by the door is the keeper of the sheep. The door keeper opens to him and the sheep hear his voice, and he calls his own sheep by name and leads them out. When all his own come out, he goes before them and his own sheep follow him because they know his voice. They will not follow another, but will flee from him, because they do not know the voice of the other."

Jesus told this parable to them. But they did not know what he was saying to them. Then Jesus said to them again "Truly, truly, I tell you, I am the Door of the sheep. All those who came before me were thieves and robbers. But the sheep did not hear them."

"I, myself, am the Door. By me, if anyone will come in, he shall be saved and shall go in and out and find food.

"The thief only comes to steal and to kill and to destroy. I have come that they might have life and have it overflowing. I am the good Shepherd. The good Shepherd lays down his life for the sheep.

"The hired transient, who is not the shepherd, to whom the sheep do not belong, sees the wolf coming and leaves the sheep and runs and the wolf destroys and scatters them. Because he is working only for wages, he does not care for the sheep.

"I am the good Shepherd and know my own and my own know me. Just as the Father knows me, so I know

the Father and my life I surrender for the sheep.

“And I have other sheep who are not of this fold. And I have to bring them and they shall hear my voice and there shall be one flock, one shepherd.

“That is why the Father loves me. I surrender my life that I might take it again. No one takes it from me, but I surrender it of myself. I have authority to lay it down and I have authority to take it again. I have received this command from my father.”

Again there was a division among the Jews because of these words. Many of them said, “He has a demon and is raving. Why do you listen to him?”

Others asked, “These things are not of one demon-possessed. Can a demon open the eyes of the blind?”

The Feast of Dedication in Jerusalem came and it was winter. Jesus was walking in Solomon’s Porch in the Temple. Then the Jews gathered about him and asked, “How long do you keep our minds in suspense? If you are the Christ, tell us plainly.”

Jesus answered them, “I have told you and you do not believe. The works that I do in the name of my Father witness concerning me. But you do not believe because you are not of my sheep. My sheep hear my voice and I know them and they follow me. And I give them everlasting life and they shall not be destroyed forever and no one shall snatch them out of my hand. My Father who gave them to me is greater than all and no one has power to plunder them out of my Father’s hand. I and my Father are One.”

The Jews again picked up stones to stone him. Jesus answered them, “I have shown you many good works from the Father. Is it because I did these works that you stone me?”

The Jews answered, “We do not stone you because of good works, but because you slander, and because you, a man, make yourself God.”

Jesus answered them, “Is it not written in your law,  
‘I said, you are gods?’

If he called them gods to whom the word of God came and the writings were not to be broken, how do you say to him whom the Father has sanctified and sent into the

universe, 'You slander,' because I said I am the Son of God? If I do not do the works of my Father, do not believe me. But if I do, then if you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."

He went again beyond Jordan to the place where John first baptized and stayed there. Many came to him and said, "John did no sign. But whatever John said about this one was true." And many believed on him there.

A certain one was sick, Lazarus, from Bethany, the village of Mary and Martha, his sisters. It was the same Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother, Lazarus, was sick. So the sisters sent to him, saying, "Sir, the one you love is sick."

When Jesus heard this he said, "This sickness is not to death, but to the glory of God that the Son of God might be glorified by it." Now Jesus loved Martha and her sister and Lazarus. When he heard that he was sick, he stayed where he was two days. After that he said to his students, "Let us go to Judea again."

The students said to him, "Rabbi, the Jews are now trying to stone you and do you want to go there again?"

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he will not stumble because he sees the light of this universe. But if anyone walks in the night, he stumbles, because the light is not with him." He said these things and after this, he said to them, "Lazarus is sleeping. But let us go to awaken him."

Then the students said to him, "Sir, if he is sleeping, he will get well."

But Jesus had spoken of his death. They thought that he spoke of taking a rest in sleep. So Jesus said to them plainly, "Lazarus is dead. But I am glad that I was not there for your sake, so that you might believe. But let us go to him."

Then Thomas, called The Twin, said to his fellow students, "Let us go so that we may die with him."

When Jesus came, he found that he had already been four days in the tomb. Now Bethany was about fifteen stadia<sup>1</sup> from Jerusalem. Many of the Jews had come to

Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went to meet him. Mary sat in the house. Then Martha said to Jesus, "Sir, if you had been here, my brother would not have died. And I know that whatever you ask of God, that God will give it to you."

Jesus said to her, "Your brother shall rise again."

Martha said to him, "I know that he shall rise again at the again-rising in the last day."

Jesus said to her, "I am myself the again-rising and the life. The one who believes on me, even tho he were dead, shall live. And all who live and believe on me shall never die. Do you believe this?"

She said to him, "Yes, Sir, I have believed that you are the Christ the Son of God, the One coming to the universe." When she said this, she went and called her sister and said to her secretly, "The Teacher has come and calls for you."

When she heard this, she got up quickly and came to him. Jesus had not yet come into the village, but was at the place where Martha had met him. Then the Jews who were in the house consoling her, seeing Mary arise quickly and go out, followed her. They thot she was going to the tomb to mourn there. Then Mary came to the place where Jesus was. When she saw him, she fell at his feet, saying, "Sir, if you had been here, my brother would not have died."

When Jesus saw her weeping and the Jews with her mourning, he groaned in spirit and was troubled and said, "Where have you laid him?"

They said to him, "Sir, come and see."

Jesus wept.

Then the Jews said, "See how he loved him."

Some of them said, "Could not this one who had pówer to open the eyes of the blind keep him from dying?"

Then Jesus again groaning within himself, came to the tomb. Now it was a cave and a stone lying on it. Jesus said, "Take away the stone."

Martha, the sister of him who had died, said to him, "Sir, now there is an odor for it is four days."

Jesus said to her, "Did I not say to you, that if you believe, you should see the glory of God?"

Then they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you heard me. But I knew that you always hear me. But I said it for the crowd that is standing around that they might believe that you have sent me." And after saying this, he said with a great voice, "Lazarus, come out."

He that was dead came out, bound hand and foot with grave clothes and his face bound up in a napkin. Then Jesus said to them, "Loose him and let him go."

Many of the Jews who came with Mary and saw what he did believed on him. But some of them went back to the Orthodox and told them what Jesus had done.

Then the chief priests and the Orthodox gathered a council and said, "What are we doing? This man does many signs. If we leave him alone like this, everyone will believe in him and the Romans will come and take away both our position and our nation."

One of them, Caiaphas, who was High Priest that year, said to them, "You know nothing at all. Do you not think that it is better for you that one man should die for the people and not the whole nation be destroyed." He did not say this of himself. But as he was High Priest that year, he prophesied that Jesus was going to die for the nation. Not only for that nation but that all the children of God who have been scattered might be gathered into one. So from that day they planned together how they might kill him.

Then Jesus no longer walked openly among the Jews, but he went away from there to the country near the open range to a town called Ephraim, and stayed there with his students.

Now the Passover of the Jews was near and many went up from the country to Jerusalem before the Passover to purify themselves. They looked for Jesus while they stood around in the Temple. They said to each other, "What do you think? Will he come to the feast?" The chief priests and the Orthodox had given orders that if anyone knew where he was, to show it, so they could arrest him.

Then, six days before the Passover, Jesus came to Bethany, where Jesus had raised Lazarus from the dead.



There they made him a supper and Martha served. Lazarus was one of those reclining with him. Then Mary brot a litra<sup>1</sup> of pure nard, very precious, and anointed the feet of Jesus and wiped his feet with her hair. And the house was filled with the perfume of the ointment. Then Judas Iskariot, one of the students who was about to betray him, said, "Could not this perfume have been sold for three hundred denarii<sup>1</sup> and given to the poor?"

It was not because he cared for the poor that he said this. He was a thief and carried the money bag and took out from what was put into it.

Then Jesus said, "Let her alone. For she has kept this for the day of my burial. You always have the poor with you. But you do not always have me."

A great number of the Jews knew that he was there and came, not because of Jesus only, but also to see Lazarus who was raised from the dead. Then the priests planned to kill Lazarus also, for because of him, many of the Jews went away and believed on Jesus.

The next day, the great crowd that went up to the feast heard that Jesus was coming to Jerusalem, took palm branches and went out to meet him and shouted,

"Send help!

Prosper him who comes in the name of the Lord and the King of Israel."

When Jesus found a young burro, he sat upon it, as it had been written,

"Fear not, Daughter of Zion.

See your king come to you seated on the foal of a burro."

His students did not understand these things at first. But when Jesus was glorified, they then remembered that these things were written about him and that he had done them. Then the crowd that was with him when he called Lazarus from the tomb and raised him from among the dead, witnessed. It was also because the crowd heard that he had done this sign that the crowd met him. Then the Orthodox said to each other, "It looks like we are no good. See the universe going after him."

There were some Greeks who went up to worship at the

Feast. These then came to Philip of Bethsaida of Galilee and asked him, "Sir, we wish to see Jesus."

Philip came and told Andrew. Andrew and Philip came and told Jesus. Then Jesus answered them, saying, "The hour is come that the Son of Man might be glorified. Truly, truly, I tell you, unless a grain of wheat drops into the ground and dies, it stays alone. But if it dies, it produces a big crop. He who loves his life destroys it. He who hates his life in this universe, shall guard it to life everlasting. If anyone will serve me, let him keep following me. And wherever I am, there shall my servant be. If anyone will serve me, the Father will honor him.

"Now my soul has been troubled. And what shall I say? Father, save me from this hour. But this is why I came to this hour. Father, glorify your name."

There came a voice from heaven, "I have glorified and will again glorify."

Then the crowd that stood around and heard said, "It thundered."

Others said, "A messenger spoke to him."

Then Jesus answered, "This voice did not come for me, but for you. Now is the judgment of this universe. Now is the ruler of this universe thrown out. And if I am lifted up from the earth, I will draw everyone to me." He said this to show what kind of death he was about to die.

Then the crowd answered, "We have heard out of the law that Christ stays forever. So how do you say that the Son of Man has to be lifted up? Who is the Son of Man?"

Then Jesus answered them, "Yet a little while the light is among you. Walk while you have the light, before the darkness falls on you. For he who walks in darkness does not know where he is going. As you have the light, believe on the light that you might be children of light."

Jesus said these things and went and hid himself. Even tho he did so many signs among them, they did not believe on him. So the word of Isaiah the Prophet might be completed, who said,

"Lord, who has believed our report? And to whom is the arm of the Lord revealed?"

The reason they could not believe is because Isaiah said again,

“He has blinded their eyes and hardened their hearts, so they may not see with their eyes and understand with the heart and turn and I should heal them.”

Isaiah said these things because he saw his glory and spoke about him. Nevertheless, many from among the rulers believed in him, but would not confess him because of the Orthodox, for they might be put out of the synagogue, for they loved the praise of man more than the praise of God.

Jesus preached and said, “He who believes in me does not believe in me, but in him who sent me. And he who looks at me, looks at him who sent me. I have come a light to the universe and each one who believes in me should not stay in darkness. If anyone hears my teachings and does not keep them, I do not judge him, for I did not come to judge the universe, but to save the universe. He who sets me aside and does not receive my teaching has him who judges him. The word that I spoke shall judge him in that last day. For I say nothing of myself. But the Father who sent me gave me the commands what I should say and what I should speak. And I know his command is life everlasting. So I say what the Father spoke to me. That is how I speak.”

Now before the Feast of the Passover, Jesus knew that his hour had come to go out of this universe to the Father. As he loved his own who were in the universe, he loved them to the end. And while the supper was going on, the Devil having already put it in the heart of Judas Simon Iskariot to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came from God and goes to God, arose from supper and laid aside his clothes. He took a towel and tied it around him. Then he poured water in a bowl and began to wash the students' feet and to wipe them with the towel tied around him. Then he came to Simon Peter. He said to him, “Sir, do you wash my feet?”

Jesus answered and said to him, “You do not know now what I am doing. You shall know after this.”

Peter said to him, “You shall never wash my feet.”

Jesus answered, "If I do not wash you, you have no share with me."

Simon Peter said to him, "Sir, not only my feet, but my hands and my head."

Jesus said to him, "He who is washed has no need to be cleansed, except his feet, but is entirely pure. And you are pure, but not all." For he knew the one who would betray him. That is why he said, you are not all pure. So when he washed their feet and took his coat and sat down again, he said to them, "Do you know what I have done to you? You call me Teacher and Lord and you say right, for I am. If I, Lord and Teacher, wash your feet you ought to wash each other's feet. For I gave you an example, as I have done to you, so you also do. Truly, truly, I tell you, the slave is not greater than his boss nor the messenger greater than him who sent him. If you have heard these things, happy are you if you do them. I do not say this of all of you. I know those whom I chose. But that the writings might be completed,

'He who has eaten my food has lifted up his heel against me.'

From this time I tell you before it come about, so you may believe when it does come about that I am he. Truly, truly, I tell you, the one who welcomes whoever I send, welcomes me. The one who welcomes me, welcomes him who sent me."

Jesus' spirit was greatly troubled when he said this. Then he witnessed and said, "Truly, truly, I tell you, one of you will betray me."

The students looked at each other, doubting as to whom he spoke. One of the students reclined on Jesus' breast, the one Jesus loved, and Simon Peter signaled to him to ask who it was of whom he spoke. He who reclined on Jesus' breast said to him, "Lord, who is it?"

Jesus answered, "It is the one I dip the piece and give to him." Then he dipped the piece he had and gave it to Judas Simon Iskariot. Then Satan entered into him after the piece. Jesus said to him, "What you do, do with speed." None of those reclining knew what he said to him. But because Judas had the treasury, they thot that Jesus told him

to buy what they needed for the feast, or for him to give something to the poor. Then when he received the piece he went out quickly. And it was night.

When he had gone out, Jesus said, "Now has the Son of Man been glorified and God has been glorified in him. And God shall glorify himself in that one. And he shall immediately glorify him. Children, I am with you but a little while. You shall look for me. So now I say to you as I told the Jews. Where I go, you cannot come.

"I give you a new command that you love each other. As I have loved you, so you love each other. It is by this that all shall know that you are my students, if you have love for each other."

Simon Peter said to him, "Sir, where are you going?"

Jesus answered, "You cannot now follow where I am going. But you shall follow me after this."

Peter said to him, "Sir, why can I not follow you now? I would lay down my life for you."

Jesus answered, "Would you lay down your life for me? Truly, truly, I tell you, before the cock crows you will have denied me three times.

"Do not let your heart be troubled. You believe in God, so believe in me. In my Father's house there are many staying places. If there were not would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and welcome you to myself so that where I am you may also be. And you know the road to where I go."

Thomas said to him, "Lord, we do not know where you are going. How know we the road?"

Jesus said to him, "I am myself the road and the truth and the life. No one comes to the Father but by me. If you had known me, then you should have known the Father. From now on, you have known and have seen him."

Philip said to him, "Lord, show us the Father and we are content."

\* Jesus said to him, "Philip, have I been with you this long and you do not know me? The one who has seen me has seen the Father. How do you say, 'Show us the Father?' Do you not believe that I am in the Father and the Father

is in me? The things I say, I do not say of myself. The Father living in me does the works. Believe me that I am in the Father and the Father in me. Then if not, believe because of the works.

“Truly, truly, I tell you, the one who believes on me shall also do the works that I do. And he shall do greater than these because I go to the Father. And I will do whatever you shall ask in my name that the Father may be glorified in the Son. If you shall ask anything in my name, I will do this.

“I am myself the true vine and my Father is the vine dresser. Every branch in me that does not produce fruit, he takes away. And every branch that bears fruit he purifies that it bears more fruit.

“You are now pure by the word that I have spoken to you. Stay in me and I in you. As the branch cannot produce fruit unless it stays on the vine, nor more can you unless you stay in me. I am myself the vine, you are the branches.

“The one who stays in me and I in him produces much fruit. For without me you can do nothing. If anyone does not stay in me, he is thrown out as a branch and dries up and they are thrown into the fire and burned.

“If you stay in me and my words stay in you, you shall ask whatever you wish and it shall be done to you. In this is my Father glorified, for you to produce a big crop and you shall be my students.

“As the Father has loved me, so I love you. Stay in my love. If you keep my commands, you stay in my love. as I have kept the Father’s commands and stay in his love.

“I have said these things to you that my joy might be in you and that your joy might be running over. This is my command, that you should love each other as I have loved you. No one has greater love than this, that he lay down his life for his friends. You are my friends if you do that which I command you. I have never called you slaves, for slave never knows what his master does. But I have called you friends because I have made known to you everything I have heard from my Father.

“You did not choose me, but I chose you and sent you

forth that you might go and produce a crop, and that your crop might stay so that whatever you might ask the Father in my name he may give it to you.

“These are my commands to you, that you love each other. If the universe hates you, know that it hated me before you. If you were of the universe, the universe would have loved its own. But because you are not of the universe, but I have chosen you out of the universe, the universe hates you.

“Remember the words I spoke to you, the slave is not greater than his master. If they have persecuted me, they will persecute you. If they have kept my word, then they will keep yours. But they will do all these things in my name because they do not know the One who sent me.

“If I had not come and spoken to them, they would have had no sin. But now they have no excuse for their sin. The one who hates me, hates my Father.

“If I had not done a work among them that no one else did they would have had no sin. But now they have seen and hated both me and my Father. But that the word written in the law might be completed, ‘They hated me without cause.’

“But when the Helper comes whom I will send to you from the Father, the Spirit of Truth who comes out from the Father, he shall witness about me. And you witness because you are with me from the beginning.

“I have said these things to you that you need not be troubled. They will blacklist you. But the time comes when everyone who kills you will think he offers service to God. And they will do this because they neither know the Father nor me. But I have told you so that when the time comes, you will remember that I have told you myself. I did not tell you these things from the beginning because I was with you. But now I go to him who sent me and none of you asks me, ‘Where are you going?’ Because I have said these things, pain has filled your heart.

“But I tell you the truth, it is better for you that I go away. If I do not go away, the Helper cannot come to you. If I go, I will send him to you. And when he comes, he will reprove the universe because of sin and because of justice

and because of judgment. Of sin, because they do not believe on me, of justice, because I go to the Father and you see me no more, of judgment, because the ruler of this universe has been judged.

“I still have many things to say to you, but you cannot bear them now. But when the One, the Spirit of Truth, comes, he shall guide you into all truth, for he shall not speak of himself, but he shall say whatever he hears, and he shall show you coming things.

“That One shall glorify me, for he shall take from me and explain to you. All that the Father has in mine. That is why I said he takes from me and explains to you.

“A little while and you will not see me. And again a little while you shall see me.

Some of the students said among themselves, “What is this he is saying to us? ‘A little while and you shall not see me, and again a little while you shall see me?’ And ‘I go to the Father?’ So they said, “What does he say, ‘A little while?’ We do not know what he means.”

Jesus knew that they wanted to ask him and he said to them, “Why do you ask of each other that I said, ‘A little while and you shall not see me and again a little while and you shall see me?’

“Truly, truly, I tell you, you shall weep and wail, and the universe shall rejoice. You shall have pain, but your pain shall become joy.

“The woman with child has pain when her time comes. But when the child is born, she no longer remembers the sorrow because of the joy that a man is born into the universe. So now you surely have pain. But I will see you again and your heart shall rejoice, and no one can take your joy from you. And you shall ask me nothing in that day. Truly, truly, I tell you, anything you shall ask the Father in my name, he will give it to you. Until now, you have asked nothing in my name. Ask, and you shall receive, that your joy may be overflowing.

“I have said these things to you in illustrations. The time is coming when I will no longer speak to you in illustrations, but will explain to you plainly concerning the Father. In that day you shall ask in my name, and I do not say that



I will beg the Father about you. For the Father himself loves you because you have loved me and believed that I came out from God.

“I came out from the Father and I came into the universe. Again I leave the universe and go to the Father.”

Then the students said to him, “See, you speak plainly now and you do not talk with illustrations. We know now that you know all things and that you need not ask any one. Because of this we believe that you came from God.”

Jesus answered them, “Do you now believe? Look, the hour is coming and has now come when each one shall be scattered to his own and you shall leave me alone. And I am not alone for the Father is with me. I have said these things to you that you might have peace in me. In the universe you shall have sorrow. But have confidence. I have conquered the universe.

“If you love me, keep my commands, and I will ask the Father and he will give to you another Helper that it may be with you forever, the Spirit of Truth, whom the universe cannot receive because it neither sees it nor knows it. You know it because it stays in you and is in you.

“I will not leave you orphans, I will come to you. In a little while the universe will not see me, but you see me. Because I live, you shall also live.

“In that day you shall know that I am in my Father and you in me and I in you. The one who has my commands and keeps them, that is the one who loves me. The one who loves me shall be loved of my Father and I will love him and make myself plain to him.”

Judas, not Iskariot, said to him, “Lord, how is it that you will make yourself plain to us and not to the universe?”

Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him and we will come to him and make our stopping place with him.

“The one who does not love me does not keep my word and the word you hear is not mine, but of the Father who sent me.

“I said these things to you while I was yet with you. But the Helper, the Holy Spirit, the one whom the Father sends in my name, he shall teach you all things and re-

mind you of everything I said to you. I leave peace with you. I give my peace to you, not as the universe gives do I give you. Do not let your heart be troubled nor afraid.

“You have heard that I said to you, I go and come to you. If you loved me you would be glad because I go to the Father, because the Father is greater than I.”

“Now I have told you before it is come about so that when it does come about you might believe.

“I will not talk much longer with you for the chief of the universe comes and he has nothing in me, but that the universe might know that I love the Father and that I do as the Father gave me command, I do these things.

“Arise, let us leave.”

Jesus finished talking and lifted his eyes to heaven and said, “Father, the hour has come. Glorify the Son that the Son may glorify you, as you have given him authority over all flesh so that he might give life everlasting to all whom you have given him. (And this is life everlasting, to know you, the only True God and Jesus Christ, the One whom you have sent.)

“I have glorified you upon the earth, I have completed the work that you gave me to do. And now you glorify me, Father, with the glory I had with you before the universe was.

“I have shown your name to the men whom you have given me out of the universe. They were yours and you gave them to me, and they have kept your word. Now they know that all things whatever you have given me are from you.

“And the sayings you have given me I have given to them. They have welcomed them. And they know truly that I came out from you and they have believed that you have sent me. I ask about them, I do not ask about the universe but about the ones whom you have given me, for they are yours. All that is mine is yours and all yours is mine, and I have been glorified in them.

“And I am no more in the universe but these are in the universe and I come to you.

“Holy Father, keep in your own name those you have given me, that they may be one as we. When I was with

them I have kept them in your name, those whom you have given me, and I have guarded them. And not one of them is lost except the son of destruction that the writings may be completed. And now I come to you and I say these things in the universe that they may have my joy running over in them.

“I have given them your word, and the universe hated them because they are not from the universe as I myself am not from the universe. I do not ask that you take them out of the universe, but that you keep them from the useless. They are not from the universe as I am not from the universe.

“Make them holy in the truth. Your word is truth. As you have sent me into the universe so I have sent them into the universe. And I make myself holy for them that they may be made holy in truth.

“I do not ask for them alone, but also for those who will believe in me because of their word, that they all may be one, as you, Father, are in me and I in you, that they also may be one in us, that the universe might believe that you have sent me.

“And I give to them the glory you have given me, that they may be one as we are one, I in them and you in me, that they may be completed in one, that the universe might know that you have sent me and that you loved them as you loved me.

“Father, I purpose that those whom you have given me may also be with me where I am, that they may see my glory which you gave me, because you loved me before the beginning of the universe.

“Just Father, the universe did not know you. But I knew you, and these have known that you sent me. And I have made known your name and will make it known, that the love that you gave me may be in them and I in them.”

After saying these things, Jesus went out with his students beyond the brook Kedron, where there was a garden that he and his students entered. Judas, who betrayed him, knew the place because Jesus often went there with his students. Then Judas, having received the guard from the chief priests and the Orthodox, came there with torches and lanterns

and weapons. Then Jesus, knowing everything that was coming upon him, went out and said to them, "For whom are you looking?"

They answered him, "Jesus the Nazarene."

He said to them, "I am he." Judas who betrayed him stood with them. So when he said, "I am he," they went backward and fell to the ground. He asked again, "For whom are you looking?"

They said, "Jesus the Nazarene."

Jesus answered, "I told you that I am he. If you are looking for me, let these go away," that the word might be completed which said,

"Of those whom you have given me, I have not lost any."

Then Simon Peter had a sword and drew it and struck the slave of the Chief Priest and cut off his right ear. The slave's name was Malchus. Then Jesus said to Peter, "Put the sword back in its sheath. Shall I not drink the cup my Father has given me?"

The guard and the major and the officers of the Jews took Jesus and bound him and brought him to Annas first, the father-in-law of Caiaphas, who was High Priest that year. He was the Caiaphas who advised the Jews that it was better for one man to die for the people.

Then Simon Peter and that student followed Jesus. That other student was known to the Chief Priest and he went with Jesus into the courtyard of the High Priest. Peter stood at the door outside. Then that other student whom the High Priest knew, went out and spoke to the gatekeeper and brought Peter in. Then the girl who was the gatekeeper said to Peter, "Are you not a student of that man?"

He said to her, "Not I." It was cold and the slaves and officers were standing warming themselves at a fire of coals that was made. And Peter stood with them and warmed himself.

Then the High Priest questioned Jesus about his students and his teaching. Jesus answered him, "I have spoken openly to the universe. I have always taught in the synagogues and the Temple, where the Jews always come together. I have said nothing in secret. Why do you question me? Ask

those who heard what I have said to them. For they know what I said to them.”

When Jesus said this, one of the officers standing there gave him a blow with the palm of his hand, saying, “Is this how you answer the High Priest?”

Jesus answered him, “If I have spoken evil, witness concerning the evil. But if well, why strike me?”

Then Annas sent him bound to Caiaphas the High Priest.

Simon Peter was standing and warming himself. They said to him, “Are you one of his students?”

He denied and said, “Not I.”

One of the High Priest’s slaves, a relative of the one whose ear Peter had cut off said, “Did I not see you in the garden with him?”

Again Peter denied and immediately the cock crowed.

Then they took Jesus from Caiaphas to the judgment hall. It was morning. They would not go into the judgment hall, so they would not be polluted, but could eat the Passover. So Pilate came out to them and asked, “What charges do you bring against this man?”

They answered him and said, “If he were not doing evil we would not have given him over to you.”

Then Pilate said to them, “You take him and judge him according to your law.”

The Jews said to him, “We are not allowed to kill any one.” So the words of Jesus were completed that he spoke, showing what death he was about to die.

Pilate went in again to the judgment hall and called Jesus and said to him, “Are you the King of the Jews?”

Jesus answered, “Do you say this of yourself or are others talking to you about me?”

Pilate answered, “Am I a Jew? Your own nation and the chief priests handed you over to me. What did you do?”

Jesus answered, “My kingdom is not of this universe. If my kingdom were of this universe, my attendants would fight so that I would not be handed over to the Jews. But now my kingdom is not here.”

Then Pilate said to him, “So are you king?”

Jesus answered, “You say that I am king. I was born to this and I came into the universe to this that I might

bear witness to the truth. Everyone who is of the truth hears my voice.”

Pilate said to him, “What is truth?”

And when he had said this, he went out again to the Jews and said to them, “I find no fault in him at all. It is the custom that I release one to you at the Passover. So do you want me to release to you the King of the Jews?”

They cried again, saying, “Not this one but Barabbas.” Now Barabbas was a bandit.

Then Pilate took Jesus and beat him. And the soldiers braided a crown of thorns and put it on his head and put a purple robe around him and they came to him and said, “Welcome, King of the Jews.” And each one struck him with the palm of the hand. And Pilate went out again and said to them, “See, I bring him out to you that you may know that I find not one fault in him.” Then Jesus came out wearing the thorn crown and the purple robe. And he said to them, “See the man.”

When the chief priests and officials saw him, they shouted, “Crucify, crucify.”

Pilate said to them, “You take him and crucify. For I find not one fault in him.”

The Jews answered, “We have a law and by that law he ought to die because he made himself the Son of God.”

When Pilate heard that word, he was more afraid and went into the judgment hall again and said to Jesus, “Where are you from?” But Jesus gave him no answer. Then Pilate said to him, “Do you not speak to me? Do you not know that I have authority to turn you loose and I have the authority to crucify you?”

Jesus answered him, “You have no authority over me at all except what has been given you from above. That is why he who gave me over to you has the greater sin.”

Pilate tried to turn him loose after this. But the Jews shouted, saying, “If you let this one go, you are not Caesar’s friend. Anyone who makes himself king speaks against Caesar.”

When Pilate heard these words, he brought Jesus out and sat down upon the judgment seat in the place called The Pavement, in Hebrew, Gabbatha. It was the Preparation

of the Passover, about noon. Pilate said to the Jews, "See your king."

They shouted, "Away, away. Crucify him."

Pilate said to them, "Shall I crucify your king?"

The chief priests answered, "We have no king but Caesar." Then he gave him to them to be crucified.

They took Jesus. And carrying his cross, he went out to where it is called Skull Place, called in Hebrew, Golgotha, where they crucified him with two others, one on this side and one on that side, and Jesus between.

Pilate wrote a title and put it on the cross. It was written, JESUS THE NAZARENE THE KING OF THE JEWS.

Many of the Jews read this title, for the place where Jesus was crucified was near the city. And it was written in Hebrew, Latin, and Greek.

The chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said I am the King of the Jews."

Pilate answered, "That which I have written, I have written."

Then the soldiers who crucified Jesus took his clothes and made four parts, each soldier a part, and his tunic. But the tunic was seamless, woven from the top throughout. They said to each other, "Let us not tear it, but gamble for it, whose it shall be," that the writings might be completed,

"They divided my clothes among them, and for my coat, they gambled."

The soldiers did these things.

Now Jesus' mother and her sister and Mary the wife of Kleopas, and Mary the Magdalene stood by the cross. Jesus saw his mother and the student whom he loved standing. He said to his mother, "Woman, see your son." Then he said to the student, "See your mother." And from that hour, he took her for his own.

After this, Jesus knowing that all things were finished that the writings might be completed, said, "I thirst."

A vessel full of vinegar sat there and they filled a sponge with vinegar and put it on the hyssop and put it to his mouth. When Jesus received the vinegar, he said, "It is completed." And bowing his head, he gave up his spirit.

Then the Jews, because of the Preparation, so that the bodies might not stay on the crosses on the Sabbath, for that Sabbath was a great day, asked Pilate that their legs might be broken and they be taken away. The soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus, they saw that he was already dead. They did not break his legs. But one of the soldiers pierced his side with a spear and immediately blood and water came out. And he who saw bears witness and his witness is true. And that one knows that he speaks the truth, that you might believe. This was done that the writing might be completed,

“Not a bone of him shall be broken.”

Another writing says,

“They shall look at him whom they have pierced.”

After this, Joseph of Arimathea, a secret student of Jesus, for fear of the Jews, asked Pilate if he might take the body of Jesus. Pilate gave permission. So he came and took his body. Nicodemus came, he who first came to him at night, bringing a mixture of myrrh and aloes, about a hundred litras.<sup>1</sup> They took the body of Jesus and wrapped it in linen with the aromatics, as is the custom among the Jews to prepare for burial. Now there was a garden in the place where he was crucified and a new tomb in the garden, in which no one ever was laid. So, on account of the Preparation of the Jews, because the tomb was near, they laid Jesus in it.

The first day of the week, while it was yet dark, Mary the Magdalene came to the tomb and saw the stone taken away from the tomb. She ran then to Simon Peter and to that other student whom Jesus loved and said to them, “They have taken the Lord out of the tomb and we do not know where they have laid him.”

Then Peter and that other student went out and came to the tomb. The two ran together and that other student ran ahead faster than Peter and came first to the tomb. He stooped down and saw the linen bandage lay and did not go in. Simon Peter came following him and went into the tomb and saw the linen bandage laying. And the handkerchief that was upon his head was not laying with the



linen bandage, but folded up in a place by itself. Then that other student that came first to the tomb went in. And he saw and believed. For they did not know the writing yet that he had to rise from the dead. Then the students went back again to their own.

But Mary stood outside by the tomb weeping. As she was weeping, she stooped down into the tomb and saw two messengers in white sitting, one at the head and one at the foot, where the body of Jesus had lain. And they said to her "Woman, why do you mourn?"

She said to them, "They have taken away my Lord and I do not know where they have laid him."

When she said these things, she turned around and saw Jesus standing and did not know that it was Jesus. Jesus said to her, "Woman, why do you mourn? For whom are you looking?"

She thought it was the gardener and said to him, "Sir, if you have taken him away, tell me where you have laid him and I will take him."

Jesus said to her, "Mary."

Turning around she said to him in Hebrew, "Rabboni," (which means, my Teacher.)

Jesus said to her, "Do not touch me, for I have not yet gone up to the Father. But go to my brothers and say to them, I go up to my Father and to your Father and to my God and to your God."

Mary the Magdalene came to the students saying that she had seen the Lord and that he had said these things to her.

When it was evening of the first day of that week, the students were together, with the doors shut for fear of the Jews; Jesus came and stood among them and said to them, "Peace to you." And when he said this he showed them his hands and his side. Then the students were glad they saw the Lord. Then Jesus said to them again, "Peace to you. As the Father has sent me, so I send you." And when he said this, he breathed on them and said, "Receive the Holy Spirit. Whosoever's sins you put away, they are put away. Whoever you strengthen, they are strengthened."

But Thomas, one of the Twelve, the one called Twin, was

not with them when Jesus came. Then the other students said to him, "We have seen the Lord."

He said to them, "Unless I see in his hands the print of the nails and put my finger into the print of the nails and put my hand into his side, I will not believe."

Again a week later the students were together. Thomas was with them. The doors were shut and Jesus came and stood among them and said, "Peace to you." Then he said to Thomas, "Reach here your finger and see my hands and reach your hand and put it in my side and be not unbelieving, but believing."

Thomas answered and said to him, "My Lord and my God."

Jesus said to him, "You have believed me because you saw me. Happy are they who do not see and will believe."

Now there were many other signs that Jesus did before his students that are not written in this book. But these are written that you might believe that Jesus is the Christ the Son of God, and believing, you might have life in his name.

After this, Jesus showed himself again to the students at the Sea of Tiberias. His appearance was like this: Simon Peter and Thomas, called the Twin, and Nathanael of Cana of Galilee and the sons of Zebedee and two others of the students were together. Simon Peter said, "I am going fishing."

They said to him, "We will go with you." They went down to the boat. But that night they caught nothing.

When morning came, Jesus stood on the shore. But the students did not know that it was Jesus. Jesus said to them, "Boys, have you caught anything to eat?"

They answered, "No."

He said to them, "Throw the net on the right side of the boat and you will find."

So they threw it and they were not able to draw the fish into the boat because of the great number of fish. Then that student whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he put his clothes around him, for he was naked, and threw himself into the sea.

Then the other students came with the boat, for they were not far from the land, only about two hundred pekon, bringing the drag of fish. When they came to the land they saw a fire of coals laid and some small fish and bread laid on it. Jesus said to them, "Now bring some of the fish that you have caught."

Then Simon Peter went down and brought the net to land. It was full of 153 large fish. Although there were so many, the net was not broken.

Jesus said to them, "Come and eat."

None of the students asked him, "Who are you?" They knew he was the Lord. Jesus came and divided the bread and fish among them.

This was the third time that Jesus showed himself to his students after rising from the dead.

So when they had eaten, Jesus said to Simon Peter, "Simon Johnson, do you love me more than these?"

He said to them, "Yes, Lord, you know that I am your friend."

He said to him, "Pasture my young lambs." Then he said to him the second time, "Simon Johnson, do you love me?"

He said to him, "Yes, Lord, you know that I am your friend."

He said to him, "Care for my sheep."

He said to him the third time, "Simon Johnson, are you my friend?"

Peter was hurt because he said to him the third time, "Are you my friend?" He said to him, "Lord, you know all things. You know I am your friend."

Jesus said to him, "Feed my sheep. Truly, truly, I tell you, that when you were young, you dressed up and walked where you wished. When you are old, you shall stretch out your hands and another will clothe you and take you where you do not wish." He said this to show by what kind of death he should glorify God. When he said this, he said to him, "Come with me."

Peter turned around and saw that student whom Jesus loved following, the one who also reclined on his breast at supper and said, "Lord, who is it that will betray you?"

When Peter saw that one he said to Jesus, "Lord, what about this one?"

Jesus said to him, "If I want him to stay until I come, what difference is it to you? You come with me." Then the word went out among the brothers that that student would not die. But Jesus did not say that he would not die, but "If I want him to stay until I come, what difference is it to you?"

This is the student that witnesses about these things and who writes, and he knows that his witness is true.

There are many other things that Jesus did that if they were written one by one, I suppose the world itself would not hold the books written.

*Later Manuscripts add;*

*John 8:1-11*

Jesus went to the Mount of Olives. He went back to the temple in the morning and all the people came to him. He sat to teach them.

The scholars and the Orthodox brot a woman caught with the wrong man and stood her among them. They said to him, "Teacher, we caught this woman in the very act with the wrong man. Now, in our law, Moses commands to stone such. What do you say?" They asked this to test him. They wanted something to complain about.

Jesus bent over and began writing on the ground with his finger. They kept on questioning him. So he stood up and said, "Let the one who has never gone wrong throw the first stone." He again bent over to write on the ground.

Their conscience began to hurt and they began to leave, one by one, beginning with the eldest. And he and the woman were left alone in the middle of the court.

Jesus stood up and said, "Woman, where are they? Does no one condemn you?"

She said, "No one, Sir."

Then Jesus said, "Neither do I condemn you. Go, and do not go wrong again."

## *THE ACTS OF THE MISSIONARIES*

Now the first writings I made, O Godlover, were about everything Jesus began to do and to teach until the day he was taken up, after he had given instruction thru the Holy Spirit to the missionaries whom he had chosen, and to whom he had shown himself alive after his suffering by many sure proofs. He appeared to them for forty days and spoke to them about the Kingdom of God. And when he met together with them, he commanded them not to leave Jerusalem but (as he said) to "Wait for the promise of the Father which you have heard from me. For John baptized with water, but you will be baptized by the Holy Spirit in a few days."

So when they had come together they asked him, "Lord, will you now bring back the kingdom to Israel?"

He said to them, "It is not for you to know the times or seasons which the Father keeps in his own authority. But you shall lay hold of power when the Holy Spirit comes upon you and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the very last part of the earth."

While he was saying this, as they were looking at him, he was taken up and a cloud took him out of their sight. While they were watching as he was going up to heaven, look, two men stood by them in shining clothes who said, "Men of Galilee, why do you stand looking into heaven? This same Jesus that was taken up from you into heaven will come back in the same way which you saw him going into heaven."

Then they went back to Jerusalem from the Mountain called Olive Orchard, which is a Sabbath day's trip from

Jerusalem. When they came they went upstairs where they were in the habit of meeting. And there were Peter and John, and James and Andrew, and Philip and Thomas, and Bartholomew and Matthew, and James of Alphaeus, and Simon the Radical, and Judas of James. They all kept on praying together with one mind, along with their wives and Mary the Mother of Jesus and with his brothers.

In those days Peter stood up among the brothers (there was a crowd of about a hundred and twenty altogether) and said, "My brothers, it was necessary to complete the writings which the Holy Spirit spoke before thru the mouth of David, concerning Judas, who was the guide to those who arrested Jesus. For he was counted as one of us and he had a share in this work of ours. (Now he bought a field out of the pay for his crime and he fell on his face, burst open, and all his bowels poured out. This was known to all that lived around Jerusalem. So this field got the name in their language of Akel-Damak, which is the Field of Blood. For it is written in the Book of Psalms,

'Let his estate be a desert and let no one live there.' and,

'Let another take over the work.')

"Then we ought to choose one of the men who has been with us all the time that the Lord Jesus came and went among us, beginning from the baptism of John until the day he was taken up from us, to be a witness of his rising again."

They chose two, Joseph called Bar-Sabbas whose surname was Justus, and Matthew. And they prayed, saying, "You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry and missionary work, which Judas left to go to his own place."

And they gave them their chance. And the chance fell to Matthew. And he was voted into a place with the Eleven Missionaries.

And during the day of Pentecost they were all together <sup>29</sup> in the same place, and there was suddenly from heaven a sound like a strong wind blowing and it filled the house where they were sitting. And there appeared to them some-

thing that looked like tongues of fire and it settled down upon each one of them and they were all filled with the Holy Spirit. And they began to speak in foreign languages as the Spirit gave them something worth repeating. And there were living in Jerusalem, Jews, religious men from all the nations under heaven. When this sound was heard a crowd collected. They were bewildered because each one of them heard them speaking in his own language. And they were all excited, saying, "Look, are not all these who are speaking Galileans? How is it that we all understand, each in his own native language? Parthians and Medes, and Elamites and those who live in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the neighborhood of Libya around Cyrene, visitors from Rome, Jews and proselytes, Cretans and Arabians; we hear them speaking each one in his own language the greatness of God." And they were all excited and did not know what to think and they said to each other, "What does this mean?" Others sneered, saying, "They have drunk too much fresh wine."

Then Peter stood up with the Eleven and raising his voice he spoke to them words worth repeating, "Men of Judea and all those living in Jerusalem, know this and listen to my words. For we are not drunk as you think, for it is still the middle of the forenoon. But this is that spoken by the prophet Joel,

'And it shall come about in the last days, says God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my slavemen and upon my slavewomen I will pour out my spirit in that day; and they shall prophesy. And I will show strange things in the heavens above and signs upon the earth below, blood and fire and clouds of smoke. And the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and wonderful day! And it shall come about that whoever shall call upon the name of the Lord shall be saved.'

“Men of Israel, hear my words: Jesus the Nazarene, a man chosen of God among you by great works and wonders and signs which God did thru him, as you yourselves know, this one thru the determined purpose and plan of God you betrayed into the hands of sinners to be crucified and murdered. But God raised him by destroying the pains of death, because there was not power in death to hold him. For David said concerning him,

‘I saw the Lord before me forever, for he is at my right hand that I might not be shaken. For this my heart is glad and my tongue sings for joy. My flesh shall rest in hope for you will not leave my spirit in Hades nor let your Holy One come to decay, for you have shown me the way of life, and fill me with joy before your face.’

“Brother men, I can speak to you quite plainly about our grandfather David because he died, and was buried, and his tomb is still with us. He was a prophet, and he knew that God would seat one of his descendants on his throne. He saw beforehand and spoke of the raising again of Christ, for he was not left in Hades nor did his flesh decay. We are all witness of this Jesus whom God has raised up. He is therefore lifted up to the right hand of God. And he has received the promise of the Holy Spirit from the Father, and he has poured out this which you see and hear. For David did not go up to the heavens, for he said,

‘The Lord said to my Lord,

Sit at my right hand until I make your enemies a footstool under your feet.’

“Therefore let all the house of Israel know for certain that God has made this Jesus whom you crucified both Lord and Christ.”

Now they were cut to the heart when they heard this. They said to Peter and to the other missionaries, “What shall we do, brother men?”

Peter said to them, “Get a new mind and be baptized, each one of you in the name of Jesus Christ, to the putting away of your sins, and you will receive the gift of the Holy Spirit. For the promise is to you and to your children, and to those afar off. It is to all those whom the Lord our God



calls.” He used many other words to witness to them and encourage them, saying, “Save yourselves from this pointless generation.”

So those who accepted his word were baptized. And about three thousand souls were added that day. And they gave themselves to the teaching of the missionaries and fellowship, to the breaking of bread and to prayers.

And fear came upon every soul, for the missionaries did many signs and wonders. All the believers were together and had a common treasury. And they sold their possessions and belongings and distributed it to them all, as any one had need. And day after day, they met together in the Temple and broke bread from house to house. They ate their food with joyful and generous hearts. They praised God and had favor with all people. And the Lord added those being saved to them day after day.

Peter and John went up to the Temple at the hour of prayer in the middle of the afternoon. And a certain lame man who had been lame from his birth was carried by, who was laid every day by the Temple gate, called Beautiful, to beg from those going into the Temple. He saw Peter and John about to go into the Temple so he asked to get something from them.

Peter fixed his eyes upon him with John and said, “Look at us.” He looked at them hoping to get something from them. Then Peter said, “Silver and gold I do not have, but I give you what I do have. In the name of Jesus Christ the Nazarene, walk.”

He took hold of his right hand and raised him up. Instantly his feet and ankles became strong and he jumped to his feet and started to walk. He went with them into the Temple, walking and jumping and praising God. All the people saw him walking and praising God. They knew that this was the one who had lain begging at the Beautiful Gate of the Temple. They were filled with amazement and they were at a loss to know what had happened.

As he held on to Peter and John, all the people ran to them to the porch called Solomon’s, greatly wondering. When Peter saw this, he said to the people, “Men of Israel, why

are you surprised at this, and why do you stare at us, as if by our own power or religion we made this man to walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his son Jesus, whom you refused and handed over to Pilate when he had decided to release him. But you refused the holy and just One. And the man you requested was a murderer. And you murdered the Master of Life. But we are witnesses that God raised him from the dead. And the faith of his name gives strength to this man whom you see and know. Yes, thru faith he has given to this man this perfect health before all of you.

“And now, brothers, I know that you acted in ignorance like your rulers. For God had completed what had been promised before thru the mouth of all the prophets concerning the suffering of Christ. So change your thinking and turn to have your sins blotted out, so that you might have a breathing space before the face of the Lord, and that he might send you the Christ Jesus, chosen long ago for you, who must be kept in heaven until the time of bringing back of everything, which God told through the mouth of the holy prophets through the ages. For Moses said,

‘The Lord God will raise up a prophet from among your brothers like me. You must hear this one in all things that he will say to you. And it will be that every soul who will not listen to this prophet shall be destroyed from among the people.’

“And all the prophets, beginning with Samuel, and those after him, as many as spoke told carefully of these days.

“You are the children of the prophets and the agreement which God made with our fathers, saying to Abraham, ‘And in your seed shall be blessed all the tribes of the earth.’

“And to you first God raised up his Son and sent him to bless you by turning each of you from your sins.”

While they were saying this to the people, the priests, and the officers of the Temple, and the Liberals came to them and were troubled because they were teaching the people, and proclaiming the rising again from the dead in the name of Jesus. So they arrested them and put them in the prison until morning, as it was now evening. Many of

those who heard the word believed, and it raised the number of the people to about five thousand.

The next morning there was a meeting of the priests and the chiefs and scribes in Jerusalem. And Annas, the high priest, and Caiaphas and John and Alexander and others related to the high priest made them stand up among them and questioned them, "By what power or by what name did you do this?"

Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people, and chiefs, if we are being cross-examined today for a good work done to this crippled man, about how he got well, let it be known to you and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified, the one whom God raised from the dead, in his name, this man stands before you well.

"This is the stone despised by you builders which has become the head cornerstone. And there is not salvation in any other, nor is there any other name under heaven given among men in which we must be saved."

They were amazed when they saw the boldness of Peter and John, and knew that they were unordained and unschooled. They knew that they had been with Jesus. And seeing the man who had been healed standing with them they had nothing to say. Ordering them to step outside of the Sanhedrin, they began to talk among themselves, saying, "What shall we do with these men? For it is known today by all those living in Jerusalem that a sign has been done by them. We are not able to deny that. But to stop this from spreading among the people, let us warn them not to speak again in the name of this man."

And calling them, they ordered them to say no more nor to teach in the name of Jesus. But Peter and John answered them, "You judge if it is right before God to listen to you rather than to God. We are not able to talk about anything except what we have seen and heard."

So when they had threatened them, they turned them loose, since they could find nothing to accuse them of before the people, for everyone praised God for what had been done. For the man was more than forty years of age upon

whom this sign of healing had been performed.

When they were turned loose, they came to their own people and told them everything the high priests and the chiefs had said. And when they heard this, they all raised their voices together to God and said, "Lord, you who made the heavens and the earth and the sea and everything that is in them, who spoke to our fathers by the Holy Spirit through the mouth of your servant David,

'Why did the foreigners fret and the people study emptiness? The kings of the earth stood together with them against the Lord and against his Chosen One.'

"For truly there came together in the City against your holy servant Jesus, the Chosen One, both Herod and Pontius Pilate with the foreigners and the people of Israel, to do what your hand and your will had decided before was to be done. So now, Lord, consider their threats and give your slaves fearless confidence to speak your word, while your hand is stretched out to heal and to work signs and wonders through the name of your holy child Jesus."

While they were praying, the place where they were gathered was shaken, and they were all filled with the Holy Spirit, and they spoke the word of God with fearless confidence.

Now the many believers were one heart and soul, and no one called anything he had his own, but they shared all they had among themselves. And with great power the missionaries gave witness to the raising again of the Lord Jesus. And great joy was upon them all. And there was none among them in need, for the ones who owned land or houses sold them and brought the money they received and laid it at the feet of the missionaries, who divided to each one as they had need. Joseph, who was called Barnabas by the missionaries, which translated means, the Son of Encouragement, a Levite born in Cyprus, had a farm which he sold. He brought the money and laid it at the feet of the missionaries.

There was also a man named Ananias with his wife Sapphira, who sold some property; and with her knowledge and agreement kept back part of the price and brought

the rest and laid it at the feet of the missionaries. Then Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the price of the land? Was it not your own before you sold it, and after it was sold was it not under your authority? What has come into your heart to do this thing? You were not lying to men, but to God."

Ananias fell down and died when he heard these words. And great fear came on all those who heard it. The young men arose and wrapped the body up and carried it out to bury it. In about three hours his wife came in, still not knowing what had happened, and Peter asked her, "Tell me, did you sell your land at a certain price?"

And she answered, "Yes, that was the price."

Then Peter said to her, "Why did you agree to try the Spirit of the Lord? Look, the feet of the men who buried your husband are at the door. And they will carry you out." She immediately fell at his feet and died. The young men came in and found her dead and carried her out and buried her with her husband. And there was great fear upon all the church and upon everyone that heard this.

Many signs and wonders were performed among the people by the hand of the missionaries. And they all met together with one accord at Solomon's Porch. But for the others, no one dared to join them, although the people spoke highly of them, and many who believed were added to the Lord, both men and women. They even carried the sick out into the streets and put them on beds and mattresses so that when Peter came by, his shadow might fall on some of them. Crowds even came from the towns around Jerusalem, carrying their sick and those bothered with evil spirits; and they were all treated.

Then the high priest rose up, and so did all the members of the party of the Liberals. Because they were jealous, they laid their hands upon the missionaries and put them in the public jail. But a messenger of the Lord opened the gate of the prison that night and brought them out, saying, "Go, stand in the Temple and tell the people all the things of this life." Hearing this, they went to the Temple at daylight and taught.

The high priest and those with him called together the Sanhedrin and all the chiefs of the sons of Israel and sent to the prison to have them brought in. The officers came to the prison but could not find them in the prison. They came back and said, "We found the prison safely shut and the guard standing at the door, but when we opened it we found no one."

When the priests and the officer of the Temple heard these things, they did not know what to think and wondered what this would come to. Then someone came and said to them, "Look, the men whom you put in prison are standing in the Temple teaching the people!"

Then the officer went with his attendants to bring them, but without violence, for they were afraid the people would throw stones at them. They brought them and stood them before the Sanhedrin. The high priest questioned them carefully, saying, "We told you and told you not to teach in this name. And look, you have filled Jerusalem with your teaching. And you wish to bring upon us the blood of this man."

Then Peter and the missionaries said, "We ought to obey God rather than men. The God of our Fathers raised up Jesus whom you murdered by hanging on a tree. This one, God has raised up beside his right hand as our Pioneer and Saviour, that he might give change of thinking to Israel and the putting away of sins. And we are witnesses of these things, as is the Holy Spirit whom God gives to those who obey him."

When they heard this, they were so angry they talked of killing them. Then a member of the Sanhedrin, an Orthodox named Gamaliel, a teacher of the law who was held in high honor by all the people, stood up and commanded the men to be put outside a little while. Then he said to them, "Men of Israel, be careful of what you plan to do to these men. For before these days Theudas arose, who claimed to be important, who collected about four hundred men. But he was killed and all those with him were scattered and lost. After him, Judas the Galilean, rose up in the days of the enrollment and led some people after him. But he was killed also, and all his people scattered. So now I tell you, keep away from these men and leave them alone. If this is a

plan of man, or man's work, it will fall to pieces. But if it is from God, you will not be able to destroy it. Instead you will find yourself God-fighters."

They listened to his advice and, calling in the missionaries, they whipped them and commanded them not to speak the name of Jesus, and let them go. Then they left the Sanhedrin, rejoicing that they were fit to suffer for this name. And they did not stop teaching and preaching the Christ Jesus every day in the Temple and in every house.

Now in these days, as the number of the students was increased, the Grecian members began to complain about the Hebrews, that their widows were being neglected in the daily rationing. Then the Twelve called together the multitude of the students, saying, "It is not best for us to neglect the word of God to wait on tables. So, brothers, choose seven men from among yourselves who have good reputations and are full of the Spirit and wisdom. We will appoint them to this job. And we will give ourselves continually to prayer and serving the word."

These words pleased all the people. So they chose Stephen, a man full of faith and the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch. These were brought before the missionaries; and when they prayed, they laid their hands upon them. And the word of God spread, and the number of the students in Jerusalem multiplied greatly. And a great number of the priests were obedient to the faith.

Stephen, a man full of favor and power, did great wonders and signs among the people. Then some of the synagogue called Libertines, and Cyrenians and Alexandrians, and those of Cilicia and Asia, argued with Stephen, but were not able to stand against the wisdom and spirit with which he spoke. Then they got some men to say, "We have heard this man slandering Moses and God." They stirred up the people. And the elders and the scholars came together and took him by force and brought him to the Sanhedrin. Then some false witnesses stood up who said, "This man does not stop talking against this Holy Place and the law. We have heard him saying that this Jesus the Nazarene will

destroy this place and will change the customs Moses gave us.”

He stood out in front of all those sitting in the Sanhedrin and they saw his face like the face of a messenger. Then the High Priest said, “What about this?”

He answered, “Men, brothers, and fathers, hear. The God of Glory appeared to our Father Abraham while he was in Mesopotamia before he came to live in Canaan. He said to him, ‘Go out of this land, you and your kinfolds, and come to the land that I will show you.’ Then he left the land of the Chaldeans to live in Canaan. Then after the death of his father, he moved to this land in which you now live. And he did not give him any inheritance in it, not even for the sole of his foot. And he promised to give it to him and his descendants for a possession, even before he had children. And God said that his descendants would live as strangers in another country and, that they would enslave them and mistreat them four hundred years. And God said, ‘I will judge that nation that enslaves them. And after that they will come out and serve me in this place.’

“And he gave them the agreement of circumcision and he was the father of Isaac, and he circumcised him the eighth day. And Isaac, Jacob, and Jacob, the Twelve Fathers.

“And the Fathers sold Joseph into Egypt because they were jealous. But God was with him and took him out of all his troubles. He gave him favor and wisdom before Pharaoh, King of Egypt, who made him governor over all Egypt and all his household.

“Then there came a famine and great trouble in the whole of Egypt and Canaan. Our Fathers could not find food. When Jacob heard there was grain in Egypt, he sent our Fathers first. And the second time, Joseph made himself known to his brothers. And the relatives of Joseph were begun to be shown to Pharaoh. Then Joseph called his Father Jacob and all his family, seventy-five souls, and Jacob went down to Egypt. He and our Fathers died and were taken back to Sychem and were buried in the tomb that Abraham bought for a payment of silver from the sons of Emmor in Sychem.

“But as the time of the promise that God gave to



Abraham came near, the people grew and multiplied in Egypt, until another king came along who did not know Joseph. He worked some tricks on our Fathers and made them put their babies out so that they might not live. Moses was born at that time. He was beautiful before God. He was hidden three months in his father's house. He was put where Pharaoh's daughter would see him and she raised him as her own son. And Moses was trained in all the wisdom of the Egyptians. He was powerful in words and works. When he was forty years old, it came into his heart to go see his brothers, the sons of Israel. When he saw one of them wronged, he took the part of the wronged man and struck the Egyptian. He thought his brothers would understand that God would give them salvation by his hand. But they did not see it.

"He saw them fighting the next day and parted them. He said, 'Men, you are brothers. Why do you wrong each other?' The one who wronged his neighbor answered, 'Who made you ruler and judge among us? Do you want to kill me like you killed that enemy Egyptian?'

"Moses ran away at those words and began to live in Midian, where he had two sons. After forty years, he saw in the desert of Mount Sinai a messenger in a flame of fire of brambles.

"When Moses saw it, he wondered at the sight. When he came near to understand it, the voice of the Lord came, 'I am the God of your father, the God of Abraham, of Isaac and of Jacob.'

Moses was so afraid he did not dare to examine it. Then the Lord said to him,

"Take the shoes off your feet. The place you are standing is holy ground. Looking, I have seen the evil to my people in Egypt, and I have heard their cries, and I have come down to take them out. So now come, I will send you to Egypt.'

"This same Moses, whom they turned down, saying, 'Who made you ruler and judge?' God had sent both as ruler and deliverer by the hand of the messenger that appeared to him in the bush. He brought them out, doing wonders and signs in Egypt and the Red Sea and in the wilderness

forty years. This is that Moses who said to the sons of Israel,

‘God will raise you up a prophet like me from among your brothers.’

He is the one who was with the church in the wilderness with the messenger who spoke to him and our fathers in Mount Sinai. He received the living words to give to you, which they did not want to obey. But our fathers pushed him aside and turned back to Egypt in their hearts. They said to Aaron,

‘Make us gods to go before us. As for this Moses who led us out of Egypt, we do not know what has become of him.’

And they made a calf in those days and brought the sacrifice to the idol, and they had a good time in the works of their hands.

“But God turned and gave them over to serve the hosts of heaven, as it is written in the book of the prophet,

‘Did you bring to me killed beasts and sacrifices forty years in the wilderness, house of Israel? And you took up the tent of Molok and the star of your god Rephan, the likeness you made to worship. And I will take you away beyond Babylon.’

“The tent of witness was with our fathers in the desert as he had arranged, as it was told Moses to make it according to the pattern shown him. And as our fathers inherited it, they carried it on with Joshua when they entered into the land of the Pagans that God drove out before them. It stayed there until the time of David, who found favor before God. He wanted to find a house for the God of Jacob. But Solomon built the house for him. But the Most High does not live in houses built with hands, as the prophet says,

‘The heaven is my throne and the earth the footstool of my feet. What house will you build me? says the Lord. Or where is the place of my rest, for did not my hand build all this?’

“Stiff-necked and uncircumcised in heart and ears, you are continually fighting the Holy Spirit. As your fathers did, so do you. For which of the prophets did your fathers not

persecute? And they killed those who told beforehand of the coming of the Just One, whom you have now handed over and murdered. You have received the law given by the arrangement of messengers and do not keep it."

They were furious when they heard this and ground their teeth at him. But being full of the Holy Spirit, he looked up towards heaven and saw the glory of God and Jesus standing at the right hand of God, and said, "Look, I see the heavens wide open and the Son of Man standing at the right hand of God." They shouted with a loud voice and stopped their ears. They rushed upon him in a group and dragging him out of the city they stoned him. And the witnesses threw off their coats at the feet of a young man called Saul. And they stoned Stephen while he was praying, "Lord Jesus, take my spirit." And falling on his knees he gave a loud cry, "Lord, do not hold this sin against them." And when he had said this, he took his rest. And Saul agreed to his death.

A great persecution started that day against the church in Jerusalem, and they were all scattered through the towns of Judea and Samaria, except the missionaries. And reverent men buried Stephen and made a great mourning over him. And Saul persecuted the church terribly and went into house after house, dragging both men and women off to prison.

Then those who were scattered went everywhere spreading the word. Philip went up to the city of Samaria and preached Christ to them. The people with one accord paid attention to what Philip said, listening to him and seeing signs which he did. For many who were possessed of unclean spirits gave a loud cry and were cleansed; and both many paralytics and lame were healed. And there was a great joy in that city.

And there had for some time been a certain man in the city by the name of Simon who was a magician and amazed people of Samaria, saying that he was a great man. They all paid attention to him from the least to the greatest, saying, "This man is the power of the god, called Great." He had influenced them for a long time because of his magical tricks.

When they believed what Philip preached concerning the

Kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed, and being baptized, kept close to Philip; and he was amazed at the signs and great works he saw him doing.

When the missionaries at Jerusalem heard that the Samaritans had received God's word, they sent Peter and John to them. When they came they prayed for them that the people might receive the Holy Spirit. For he had not yet come upon any of them. They had only been baptized in the name of the Lord Jesus. Then they put their hands on the people and they received the Holy Spirit.

When Simon saw that the Holy Spirit was given through the putting on of the hands of the missionaries, he offered them money, saying, "Give me also this authority, that on whomever I lay my hands they shall also receive the Holy Spirit."

Then Peter answered him, "Keep your money till you die. Because you think you can get God's free gift with money, you do not have any part or share in this work, for your heart is not right before God. Then change your mind of this wickedness of yours and ask God that he will forgive this idea of your heart. I see that you have fallen into the gall of bitterness and the slavery of sin."

Then Simon answered, "You pray to the Lord for me that this thing might not come to me."

So when they had carefully taught and spoken the word of the Lord to them, they returned to Jerusalem, preaching to many of the towns of the Samaritans.

Then the messenger of the Lord said to Philip. "Arise and go south down to the road that goes from Jerusalem to Gaza." This is range country. Then he arose and went. And look, there was an Ethiopian, a eunuch, a high officer of Candace, queen of Ethiopians, who was over all her treasury, who had gone to pray at Jerusalem, and was on his way home. He was seated in his chariot reading the prophet Isaiah. Then the Spirit said to Philip, "Go and join that chariot." As Philip ran up, he heard him reading the prophet Isaiah, and he said to him, "Do you understand what you are reading?"

He answered, "How could I unless somebody explains it to

me?" And he asked Philip to get in and sit with him. And the piece of writing he was reading was this:

"As a sheep he is led to the slaughter; and as a lamb, dumb before its shearers, so he opened not his mouth. In his humiliation his right was taken away. And who will know his family, for he is taken away from the land of the living?"

Then the eunuch said to Philip, "Tell me, was the prophet speaking of himself or of another?"

Then Philip opened his mouth, and beginning with that writing, he preached Jesus to him.

As they were going on the road they came to some water, and the eunuch said, "See, there is water, what will keep me from being baptized?"<sup>30</sup> He stopped the chariot, and they went down to the water, both Philip and the eunuch, and he baptized him. When they had come up from the water, the Spirit of the Lord took Philip away and the eunuch saw him no more. And he went on his way with joy. But Philip was found in Azotus, and he went through all the towns preaching until he came to Caesarea.

Saul, who was still full of murderous threats against the students of the Lord, went to the high priest asking him letters to the synagogue at Damascus, so that if he found anyone on that road, either men or women, he might bring them under arrest to Jerusalem. As he was on the way, near to Damascus, suddenly there flashed around him a light from heaven. And falling on the ground he heard a voice saying to him, "Saul, Saul, why do you trouble me?"

He said, "Who are you, Lord?"

He answered, "I am the Jesus whom you trouble. But arise and go to the city, and it will be told you what you are to do." The men traveling with him stood speechless. They heard the voice, but saw no one. When Saul arose from the ground, he opened his eyes but could not see. So they led him by the hand to Damascus. And he went three days without seeing, and did not eat nor drink.

Now there was a student in Damascus by the name of Ananias. The Lord spoke to him in a vision and said, "Ananias."

He said, "Look, Lord, I am here."

The Lord said to him, "Get up and go to Straight Street, and look in the house of Judas for Saul of Tarsus, for he is praying. And he has seen in a vision a man called Ananias coming and putting his hands on him so that he could see."

Ananias answered, "Lord, I have heard from many about this man, and about all the harm he has done to your saints in Jerusalem. And now he has come with authority from the chief priests to arrest everyone who calls on your name."

Then the Lord said to him, "Go, for he is a chosen tool to carry my name before the nations and kings and the sons of Israel, for I will show to him what great things he must suffer for my name."

Then Ananias went and entered into the house and putting his hands on him said, "Saul, brother, the Lord, this Jesus who appeared to you on the road as you came, has sent me so that you may see and be filled with the Holy Spirit." Instantly there fell from his eyes what looked like scales and he saw, and he arose and received baptism. And when he had eaten he was stronger. Then he stayed with the students in Damascus for several days and right away he began to tell about Jesus in the synagogues, explaining that he is the Son of God. Everyone who heard him was excited and said, "Isn't this the man who troubled those in Jerusalem who called on this name, and he came here just so that he could bring them in chains to the chief priests?" But Saul grew stronger and stronger, and he amazed all the Jews who lived in Damascus by insisting that this is the Christ.

After some days of this the Jews planned to kill him. But Saul heard of their plans. They even watched the gates day and night to kill him. Then one night the students took him and let him down over the wall in a basket. When he came to Jerusalem, he tried to join the students there, but everyone was afraid of him, not believing that he really was a student. But Barnabas took him and brought him to the missionaries and explained to them how he had seen the Lord on the road, and that he talked with him; and how he had witnessed to the name of Jesus in Damascus. And he went out and came in with them in Jerusalem and he

spoke boldly in the name of the Lord. He talked and argued with the Grecians. But they tried to kill him. When his friends knew this, they took him down to Caesarea and sent him back to Tarsus.

Then the church throughout all of Judea and Galilee and Samaria had peace and was built up, walking in the fear of the Lord; and the encouragement of the Holy Spirit was increased.

While Peter was traveling around everywhere, he also came down to the saints living at Lydda. He found there a man named Aeneas, who had been bedfast for eight years because he was paralyzed. Then Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make up your bed." And he got right up. And all the people of Lydda and Saron who saw him turned to the Lord.

In Joppa there was a student named Tabitha, or translated, called Dorkas. She was full of good works and loving acts which she was always doing. At that time she was taken sick and died. They washed her and put her in an upstairs room. As Lydda was close to Joppa, and as the students heard that Peter was there, they sent two men to ask him if he would come over right away. So Peter went with them. When he came they took him to the upstairs room. And all the widows stood around him and mourned and showed him all the coats and clothing which Dorkas had made while she was with them. Then Peter put them out, and got down on his knees and prayed. Then he turned to the body and said, "Tabitha, arise." She opened her eyes and when she saw Peter she sat up. Then Peter gave her his hand and helped her up. Then he called the saints and widows and showed her to them alive.

What was done was known all through Joppa, and many believed in the Lord. Then he stayed several days in Joppa with Simon the tanner.

Now a certain man, named Cornelius, captain of the Italian Guard, was stationed at Caesarea. He was religious and feared God, and so did all of his house. He gave many gifts to the people and always prayed to God. Now about the middle of the afternoon in a vision he clearly saw a messenger of God coming to him, saying, "Cornelius."

When he saw him, he was afraid and began to say, "What is it, Lord?"

He answered him, "Your prayers and your gifts have come to the notice of God. Now send men to Joppa and call for Simon Peter, who is living with Simon the Tanner, whose house is by the seashore." When the messenger who had been talking to him left, he called two of his houseboys and a religious soldier who was serving under him. He told them all about these things, and sent them to Joppa.

While they were on the road near the city the next day, Peter went up to the flat roof about noon to pray. And he began to feel hungry and wanted to eat. While they were fixing a meal, he fell into a trance and he saw heaven open and a thing like a big piece of canvas being let down by its four corners to the earth. And on it there were all kinds of four-footed animals, and crawling things, and birds of the air. And a voice said, "Arise, Peter, kill and eat."

But he answered, "Not I, Lord, I have never eaten anything common or unclean."

The voice spoke to him the second time. "What God has cleansed is not common to you." This was done three times, and then the thing was taken up to heaven.

While Peter was wondering to himself what this vision which he had seen meant, the men whom Cornelius had sent had been inquiring and found the house of Simon. They came to the door and asked if Simon Peter was staying there? Peter was still wondering about the vision when the Spirit said to him, "Look, two <sup>31</sup> men are hunting for you. So stand up and go downstairs and go with them without any hesitation, for I have sent them."

When Peter went down to the men he said, "I am the man you are looking for. Why are you here?"

They answered, "Captain Cornelius, a fair and God-fearing man, well spoken of by all the Jewish nation, has been told by a holy messenger to send for you to come to his house and to hear words from you." Then he called them in and gave them lodging.

When he went with them the next day, some of the brothers from Joppa went along. And the following day they came to Caesarea. There Cornelius was waiting for them,



and had called in all his relatives and close friends. As soon as Peter had come in, Cornelius went to meet him and fell down at his feet to do him honor, but Peter lifted him up, saying, "Stand up, for I also am a man." And they talked together as they went in, where he found many gathered together. He said to them, "You know that it is not right according to the law for a Jewish man to keep company with, or sit with a person of any other nationality. But God has shown me not to call any man common or unclean. So I came immediately when I was sent for. So now I ask you, why have you called me?"

And Cornelius said, "Four days ago, at about this time, I was fasting and praying in my house. A man stood before me in bright clothing and said, 'Cornelius, your prayer is heard and your gifts are remembered before God. Now send to Joppa and call Simon Peter, who is staying in the house of Simon the Tanner by the sea.' Then I sent for you at once, and you have been good enough to come. Now we are all gathered here before God to hear what the Lord has told you to say."

Then Peter opened his mouth and said, "In truth, I am beginning to understand that God has no favorites, but in every nation the one who fears him and does right is accepted by him. You know the word he sent to the sons of Israel spreading the good news of peace through Jesus Christ, who is Lord of all. You know the word that spread through all Judea, beginning at Galilee with the baptism which John announced; how God anointed Jesus from Nazareth with the Holy Spirit and power, who went about doing good and healing all those who were possessed with the devil, for God was with him. And we are witnesses of all that he did in the country of Judea and Jerusalem, and how they murdered him by hanging him on a tree. God raised him upon the third day, and let him be seen clearly; not to all the people but to witnesses whom God had chosen before, to us who ate and drank with him after he rose up from the dead. And he commanded us to preach to the people and to witness that he is the one that is appointed by God to be judge of the living and the dead. All the prophets witness that every one who believes in him gets forgiveness for his

sins through his name.”

While Peter was still saying this, the Holy Spirit fell on all those who heard the word. And the circumcised believers that came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Pagans, for they heard them speaking with tongues and praising God. Then Peter said, “Can anyone refuse us using water to baptize these people who have received the Holy Spirit the same as we?” So he gave orders for them to be baptized in the name of Jesus Christ. Then they asked him to stay with them a few days.

The missionaries and the brothers in Judea heard that the Pagans had received the word of God, so when Peter went up to Jerusalem, they of the circumcision found fault with him, saying, “You went into the house of uncircumcised men and you ate with them.”

So Peter explained the whole thing to them from the beginning, saying, “I was in the town of Joppa praying. And in a trance I saw a great thing like a piece of canvas being let down from heaven by the four corners, and it came toward me. And when I looked at it, I noticed and saw four-footed animals of the earth, wild beasts and crawling things, and birds of the heaven. And I heard a voice, saying, ‘Arise, Peter, kill and eat.’ But I said, ‘Not I, Lord, for nothing common or unclean has ever come into my mouth.’ And the voice came from heaven the second time, ‘What God has cleansed is not common to you.’ This was done three times, and it was all pulled up again into heaven.

“And look, three men who were sent from Caesarea for me were then standing before the house where we were. And the Spirit told me to go with them without any doubts. Now these six brothers also went with me, and we went into the man’s house. He explained to us how he had seen the messenger in his house, who stood there and said, ‘Send to Joppa and call for Simon Peter, who will tell you things by which you will be saved, you and all your house.’ When I began to speak, the Holy Spirit fell upon them as it did upon us at the beginning. Then I remembered what the Lord told, when he said, ‘John baptized with water but you shall be baptized in the Holy Spirit.’

“Now if he gave to them the same gift he gave to us when we believed on the Lord Jesus Christ who was I to be able to hinder God?”

When they heard this they had no more to say, and praised God, saying, “He has even given the Pagans change of thinking to life.”

Now those who were scattered about because of the persecution that started on account of Stephen went as far as Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were men from Cyprus and Cyrene. When they came to Antioch, they preached the good news of the Lord Jesus to the Greeks also. And as the hand of the Lord was with them, a great number believed and turned to the Lord.

When the church at Jerusalem heard about this they sent Barnabas as far as Antioch. When he came and saw the favor of God, he was glad, and encouraged them to stay with the Lord with a firm purpose. For he was a good man and full of the Holy Spirit and faith. And many people turned to the Lord. Then he went to Tarsus to look for Saul. And when he found him he brought him to Antioch. And they stayed with the church a whole year and taught many people. And the students were first called Christians at Antioch.

In those days some prophets came from Jerusalem to Antioch. One of them, whose name was Agabus, stood and explained by the Spirit that a great famine was coming on the whole world. (It came in the reign of Claudius.) So the students decided, since they were able, to send something for the relief of the brothers living in Judea. They did this, sending it to the elders by the hands of Barnabas and Saul.

Now about that time King Herod turned his hand to doing harm to some of the church. He murdered James, the brother of John, with the sword. When he saw that this pleased the Jews, he took Peter also (these were the days of un-raised bread) and arrested him and put him in jail, and he sent a guard of sixteen soldiers to watch him, expecting after the Passover to bring him out to the people. So Peter was kept in prison. But the church kept praying to God

for him all the time. When Herod was about ready to bring him out, Peter was sleeping at night between two soldiers, bound with two chains, and a guard was standing in front of the door of the jail. And look, a messenger of the Lord appeared to him and a light shone in the room. He struck Peter on the side to awaken him, saying, "Get up in a hurry." And the chains fell off his hands. Then the messenger said to him, "Put on your clothes and fasten your shoes." And he did so. Then he told him, "Put your coat on and follow me." So Peter followed him out. But he did not know the truth of what was happening; he thought it was a dream. They went by the first guard, and the second, and came to the iron gate leading to the city, and it opened automatically. They went out and passed through one street, and suddenly the messenger left him.

And when Peter woke up, he said, "Now I know for sure that the Lord has sent his messenger and saved me from Herod's hands and from all the plans of the people of the Jews."

So when he had thought it over, he went to the house of Mary, the mother of John, who is called Mark, where a large number of people were gathered praying. When he knocked at the outside door, a maid by the name of Rhoda came to open it. When she knew by the sound of his voice that it was Peter, she forgot to open the door for joy, but ran back to tell them that Peter was standing before the door. They said, "You are crazy." But she kept on saying that it was so. So they said, "It is his messenger." But Peter kept on knocking, and when they opened the door and knew him, they were amazed. He motioned with his hand for them to be quiet and explained to them how the Lord had brought him out of the jail. Then he said, "Tell these things to James and to the brothers." And he left and went to another place.

In the morning there was no little excitement among the soldiers as to what had become of Peter. And when Herod had hunted for him and could not find him, he court-martialed the guards and ordered them to be killed. And he went from Judea and spent some time in Caesarea.

Now Herod was very angry with the people of Tyre and

Sidon. They all came to him together and after they had made a friend of Blastus, the king's chamberlain, they begged for peace, because their country depended on the king for its food supply. And on the appointed day Herod, dressed in his royal robes, sat at the judgment seat and spoke to them.'

The people shouted, "It is the voice of a god, not of a man." Immediately a messenger of the Lord struck him because he did not give glory to God, and he was eaten up by worms and died.

And the word of the Lord grew and spread.

Now when Barnabas and Saul had finished their work, they came back from Jerusalem and brought with them John, called Mark.

Now there were in the church at Antioch prophets and teachers such as Barnabas and Simeon, called Black, and Luke of Cyrene, and Manaen, a foster brother of Herod the subgovernor, and Saul. As they served the Lord and fasted, the Holy Spirit said, "Separate to me Barnabas and Saul to the work for which I have called them." When they had fasted and prayed, they put their hands on them and sent them away. So being sent out by the Holy Spirit, they came to Seleucia and then sailed to Cyprus. And when they had come to Salamis, they preached the word of God in the synagogues of the Jews. And they also had John as their assistant.

Going on, they traveled over the whole island as far as Paphos, where they found a certain magician, a false prophet, a Jew called Bar-Jesus, who was a follower of the proconsul Sergius Paulus, an intelligent man. He sent for Barnabas and Saul and asked to hear the word of God. But Elymas, the fortune teller, for this was his nickname, withstood them. He tried to turn the proconsul away from the faith. But Saul, who is also Paul, filled with the Holy Spirit, fixed his eyes on him and said, "Oh, full of all tricks and cunning, son of the Devil, enemy of all justice, will you not stop twisting the right way of the Lord? And now, look, the hand of the Lord is upon you and you will be blind, not seeing the sun for a time." Immediately there

fell a cloud and darkness upon him. He asked people to lead him by the hand as he walked about. When the proconsul saw what was done, he believed, being amazed at the teaching of the Lord.

When Paul and those with him sailed from Paphos, they came to Perga of Pamphylia. There John left them and went back to Jerusalem. When they left Perga, they came to Antioch of Pisidia, and going into the Synagogue on the Sabbath day, they sat down. After the law and the prophets were read the synagogue ruler sent to them, saying, "Brother men, if you have a word of encouragement for the people, speak."

Then Paul arose and stretched out his hand, saying, "Men of Israel and you who fear God, listen. The God of this people Israel chose our fathers and honored the people when they were aliens in Egypt. He brought them out with a strong arm. And he put up with their ways for forty years in the desert. He distributed the land of Canaan to them by lot after destroying seven nations before them, in about four hundred-fifty years.

"He gave them judges after this until the Prophet Samuel. Then they wanted a king and God gave them Saul the son of Kish, a man from the Tribe of Benjamin, for forty years. He set him aside and raised up David as king, of whom it is witnessed,

'I found David the son of Jesse a man after my own heart, who does all my will.'

"God has brought a Saviour to Israel from his offspring, according to promise. John preached about him publicly before he came for all the people of Israel to change their pattern of thinking. As John was completing his race, he said, 'Who do you think I am? I am not that One. But there comes One after me whose shoes I am not worthy to untie.'

"Brother men, sons of the children of Abraham, and all among you who fear God, this word of salvation has been sent to us. The people of Jerusalem and their chiefs did not know the voice of the prophets that is read every Sabbath. Acting as judges they completed them and demanded that Pilate condemn him to death, altho they did

not find him guilty. When they had completed everything written about him they took him down from the stake and laid him in a tomb. But God raised him from the dead. And he was seen many days by them who came up from Galilee to Jerusalem. These are witnesses to the people. And we tell to you this good news, that the promise made to our fathers, God has completed in his children in raising up Jesus, as it is written in the second Psalm,

‘You are my Son, today I have become your Father.’

“And as he has raised him from among the dead never again to return to decay, he spoke like this,

‘I give to you the sure mercies of David.’

And he also says,

‘You will not permit your Blessed One to see decay.’

“For David served his own time, and slept according to the plan of God and was gathered to his fathers, and did decay. But the one that God raised up did not decay. Then let it be known to you, men and brothers, that through this one there is proclaimed to you the putting away of sins. And every believer is delivered from all those things that the law of Moses could not deliver him from. Watch out then there does not come to you what is written in the Prophets.

‘Look, you scorners, be astonished and disappear, for I work a work in your days, a work which you will not believe even though someone explained it to you.’”

As they were going out, the people asked them to talk to them of the same things the next Sabbath also. When the synagogue was breaking up, many Jews and religious proselytes crowded around Paul and Barnabas. They spoke to them and encouraged them to continue in the favor of God.

Now the next Sabbath almost everybody in the city came together to hear the word of God. When the Jews saw the crowds, they were filled with jealousy and began to talk against the things Paul was saying and to slander him. Then Paul and Barnabas became bold and said, “The word of God had to be spoken to you first, but since you have nothing to do with it and do not think yourself worthy of ever-

lasting life, look, we turn to the Pagans. For that is what the Lord has commanded us, saying,

‘I have sent you to be a light to the Pagans, for you to be salvation to the ends of the earth.’”

When the Pagans heard this they were joyful and praised the word of God. And all those who had been appointed to eternal life believed. And the word of the Lord was spread throughout the whole country.

And the Jews stirred up the religious and respectable women and the leading men of the city and started a persecution against Paul and Barnabas and drove them out of the neighborhood. But they shook off the dust of their feet against them and went to Iconium. And the students were filled with joy and the Holy Spirit.

And it came about in Iconium that they went together to the synagogue of the Jews and spoke, so that a great number of both Jews and Greeks believed. But the unbelieving Jews stirred up the Pagans and poisoned their minds against the brothers. They stayed a long time there, speaking boldly about the Lord, who gave witness to the word of his favor by letting signs and wonders be done by their hand.

But the people of the town were divided, part sided with the Jews and part with the missionaries. Now when there was a movement started both by the Pagans and the Jews with their rulers to mob and stone them, when they knew it, they escaped to the country around Lystra and Derbe, cities of Lyconia. There they preached the good news.

Now a man who had no power in his feet was sitting in Lystra. He heard Paul speaking, who looked at him carefully and when he saw that he had faith to be healed, said with a loud voice, “Stand up straight on your feet.” And he jumped up and walked.

And when the people saw what Paul had done, they said in the language of the Lyconians, “The gods have come down to us in the form of men.” And they called Barnabas, Zeus. Because Paul was the chief speaker, they called him Hermes.

Now the priest of Zeus, who was just outside the city, brought oxen and flowers to the gate of the city wanting



to sacrifice with the people. When the missionaries, Barnabas and Paul, heard of this, they tore their clothes and ran among the crowd crying out, saying, "Men, why do you do this? We are men with feelings like yours and we are preaching to you that you should turn from these useless things to the Living God, the One who made the heaven and the earth and the sea and all that is in them. In the days of the old people he let every tribe walk in its own way. And he did not leave himself without witness, but he did good by giving us rain from the heavens and large harvests, filling our hearts with food and gladness."

Even with these words, they could hardly keep the people from sacrificing to them.

Now when some Jews from Antioch and Iconium came, they stirred up the people and stoned Paul and dragged him out of the town, supposing he was dead. But while the students stood around him he rose up and went into the city. The next day he went with Barnabas to Derbe. And after they had preached the gospel in that city and had taught many people, they went back to Lystra and Iconium and Antioch, strengthening the spirits of the students and encouraging them to stay in the faith, saying, "We must go through many troubles to enter the Kingdom of God."

They elected leaders according to the church, and with prayer and fasting, they gave them to the Lord on whom they believed. And when they had gone thru Pisidia they came to Pamphylia, and after preaching the word in Perga they went down to Attalia; and from there they sailed to Antioch, from which they had been given by the favor of God to the work which they had completed.

And when they had come and had gathered together the church, they told them all that God had done with them and how he had opened the door of faith to the Pagans. They stayed there a long time with the students.

And certain ones came down from Judea teaching the brothers, "Unless you are circumcised after the custom of Moses you cannot be saved." Paul and Barnabas had no little argument and disagreement with them. So they decided to send Paul and Barnabas and some others of them to the missionaries and elders in Jerusalem about this matter.

They were helped along the way by the churches, as they passed thru the country of Phoenicia and Samaria. They told them of the conversion of the Pagans and caused great joy among all the brothers. When they came to Jerusalem and were welcomed by the church and the missionaries and the elders, they told them everything that God had done with them.

Now certain of the group of the Orthodox that believed rose up and said, "It is necessary to circumcise them and teach them to keep the law of Moses." Then the missionaries and the elders came together to talk this matter over. After there had been a long argument, Peter arose and said to them, "Men, brothers, you know that a good while ago God made a choice among you that thru my mouth the Pagans should hear the words of the good news and believe. And God who knows all hearts gave witness to them by giving them the Holy Spirit as he did to us and did not put any difference between us and them, purifying their hearts by their faith. Now why are you trying God by putting a yoke on the neck of the students that neither our fathers nor we could carry? Now thru the favor of the Lord Jesus Christ we believe to be saved even as they."

Then all the people kept still and listened to Barnabas and Paul explain what wonders and signs God had worked among the Pagans thru them. After they were silent James said, "Men, brothers, hear me. Simon has explained how first God looked upon the Pagans to choose out a people for his name. The words of the prophets agree to this, for it is written,

'After this I will come back, and I will build again the Tabernacle of David which has fallen down, And I will rebuild its ruins, and will set it up again, that the men who are left may seek for the Lord; even all the nations over whom my name has been called, says the Lord, who has been making this known for ages.'

"So my opinion is against troubling these Pagans who are turning to the Lord; but that we write them to keep away from the pollution of idols, and from immoral acts, and from things strangled and from blood. For from the time of the old people, Moses had men to preach him in all the

synagogues where he is read every Sabbath.”

Then it pleased the missionaries and the elders and the whole church to choose some of their men to send to Antioch with Paul and Barnabas. Judas, called Batsabbas, and Silas, honorable men among the brothers, were chosen. And they took with them this letter, “The missionaries and elders and brothers send greetings to the pagan brothers of Antioch and Syria and Cilicia. As we have been told that certain people whom we did not send have gone out from among us and have troubled you with teachings that have unsettled your minds, we have all decided to select men to send to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. So we have sent Judas and Silas who are also bringing you the same message by words. For it seemed good to the Holy Spirit and to us to lay no heavier load on you than these necessary things: that you keep away from food that has been offered to idols, and from blood, and from strangled animals and from immoral conduct. Keep yourselves clean from these things and you will do well. Farewell.”

So when they had let them go, they came to Antioch and called together the whole assembly and gave them the letter. When they read it, they rejoiced at the encouragement. And Judas and Silas, who were also prophets, encouraged the brothers with many words and strengthened them. After they had done this for some time, they were let go in peace by the brothers back to those who had sent them. Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord with many others.

After some days Paul said to Barnabas, “Let us return and look after the brothers in all the towns where we have preached the word of the Lord to see how they are getting along.” Barnabas wanted to take with them John, who is called Mark, but Paul did not want to take the man who had gone back from them in Pamphylia and would not go on with them to the work. And there was so much disagreement between them that they separated from each other. Barnabas took Mark and sailed to Cyprus. Paul chose Silas and set out, receiving the blessing of the Lord from

the brothers. They went through Syria and Cilicia, strengthening the churches.

So they went down to Derbe and Lystra, and look, there was a certain student there by the name of Timothy, the son of a woman who was a believing Jewess, but his father was a Greek. He was well spoken of by all the brothers in Lystra and Iconium. Paul wanted him to go with him so he took him and circumcized him because of the Jews in that neighborhood, for everyone knew that his father was Greek. And as they went thru all the cities they gave them the teachings to keep which had been given by the missionaries and elders at Jerusalem. So the churches were strengthened in the faith and increased greatly in numbers every day.

As they were going thru Phrygia and the country of Galatia, they were hindered by the Holy Spirit from speaking the word in Asia. They came to Mysia and tried to go to Bithynia, but the Spirit of Jesus would not let them. So they went around Mysia and came down to Troy. And a vision appeared to Paul one night, a man of Macedonia, who stood and called to him, "Come over to Macedonia. Help us." When he had seen the vision we immediately tried to go to Macedonia, thinking that God had called us to preach the good news to them.

Setting sail from Troy, we ran straight to Samothrace; and the next day we came to Neapolis and then to Philippi, a Roman colony, and the chief town of the district of Macedonia.

We stayed in that city several days and on the Sabbath day we went outside the gate to a river where they thot there was a place of prayer. And we sat down and spoke to the women who were gathered there. A woman by the name of Lydia, from Thyatira, who sold purple cloth, a worshiper of God, listened. The Lord opened her heart to pay attention to the things that Paul said. After she and all of her household were baptized, she begged and said, "If you have found me faithful to the Lord, come into my house and live with us." And she insisted on our coming.

Now it happened as we were on the way to prayer that a slave girl with the spirit of fortune-telling met us. She

made her owners a lot of money by fortune-telling. She followed Paul and us, shouting and saying, "These men are slaves of the Most High God. They explain to you the way to be saved."

She did this many days. Paul was annoyed and turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out that same hour.

When her owners knew that their hope of profits were gone, they arrested Paul and Silas and dragged them to the market place, and brought them up before the officers, saying, "These men are stirring up trouble for us in our city because they are Jews, and they teach customs which we are not allowed to follow because we are Romans." And the crowd rose up against them, and the officers ordered them to be stripped and beaten with rods. And when they had beaten them hard, they threw them into jail and ordered the jailer to guard them carefully. He obeyed this order and put them in the dungeon and fastened their feet in the stocks.

At midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake so that the prison shook to the foundation, and immediately all the doors were opened and all their chains fell off. The jailer started up from his sleep and saw all the doors of the jail open. He drew out his sword and was about to kill himself, because he thot all the prisoners had escaped. Paul shouted with a loud voice saying, "Do not hurt yourself, for we are all here."

Then he called for a light, and ran in trembling and fell down before Paul and Silas. He brot them out and said, "Masters, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you and your house shall be saved." And they told him and all that were in his house the word of God. And he took them the same hour of the night and washed their wounds, and he and his house were immediately baptized. And he brot them into his house and gave them something to eat. And he and all of his household were filled with joy because they believed in God.

The next morning the officers sent to the police saying, "Let these men go." And the jailer told this to Paul, saying, "The officers have sent to let you go, so now go in peace."

But Paul said to them, "They have beaten us in public without a trial, altho we are Roman citizens, and they have thrown us in prison and now are they getting rid of us in secret? No, let them come themselves and bring us out." When the police told this to the officers, they were afraid when they found they were Romans. They came and begged them and brot them out, and asked them to leave the city. When they left the jail, they went to Lydia and seeing the brothers, they encouraged them, and then went away.

Now when they had gone through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews. As he was in the habit of doing, Paul went to them for three Sabbaths and reasoned with them out of the writings which he explained showing the Christ had to suffer and rise from tne dead and that, "This Jesus is the Christ whom I proclaim to you." Some of them believed, and joined Paul and Silas, including a great number of the religious Greeks and many of the chief women.

But the Jews became jealous and gathered together a crowd of worthless men to form a mob and raised a disturbance in the city. They stood around the house of Jason and tried to bring them out to the people. But when they could not find them, they took Jason and some of the brothers before the city officials, crying out that, "These unsettlers of the world have come here also. Jason has received them. And they all work against Caesar's laws, saying that there is another king called Jesus."

When the crowd and the city officials heard these things, they were excited. And when they had taken bonds from Jason and the others they let them go. Then the brothers immediately sent away Paul and Silas in the night to Berea. When they came they went into the synagogue of the Jews. These were more noble-minded than the men of Thessalonica, for they heard the word with an open mind and studied the writings daily to see if these things were so. Many

believed and also many honorable women of the Greeks as well as a great number of men.

But when the Jews of Thessalonica knew that Paul preached the word of God in Berea, they came there also and stirred up the people. Then the brothers immediately sent Paul away to the sea. But Silas and Timothy stayed behind. Those who went with Paul took him to Athens, and after they had received orders for Silas and Timothy to come to him immediately, they left.

While Paul waited for them in Athens, his spirit was stirred up because he saw the city was full of idols. He argued in the synagogue with the Jews and with religious persons, and with those he met day by day in the market place. Then some of the philosophers of the Epicureans and Stoics talked with him. Some said, "What is this word peddler trying to say?" But others said, "He must be teaching about some foreign demons." For he proclaimed Jesus and the rising again.

Then they took him and brought them to the Areo Pagus, saying, "May we know what is this new teaching of which you are speaking? For you bring strange things to our ears. We want to know what this means." For all the Athenians and the foreigners who lived there spent their time in nothing but hearing and telling the newest thing.

Then Paul stood up in the midst of the Areo Pagus and said, "Men of Athens, I see that you are in everything very religious. For as I went along I looked at the things you worship. And I found an altar on which was written,

### 'TO AN UNKNOWN GOD'

"The one you worship in ignorance I proclaim to you.

"The God who made the Universe and everything in it, seeing he is the Lord of Heaven and earth, does not live in buildings made by hands. And he is not served by men's hands as though he needed anything. For he himself gives life and breath and all things to everyone. He made from one man all the tribes of men to live together upon all the face of the earth. And he marked out their times and the boundaries of their homes, that they should seek God, hoping

they might be able to hunt blindly for him and find him. For he is not far from any one of us. For in him we live and move and are. As one of your own poets has said, 'For we are his children.'

"So as we are the children of God it is not right to think God is like gold or silver or stone cut out by the skill and work of men.

"God overlooked the time when we were ignorant. But now he commands all men everywhere to change their thinking, for he has set a day in which he will judge the inhabited earth in justice by that man whom he has chosen. He has made this clear to all by raising from the dead."

When they heard of the rising again of the dead, some began to sneer. Some others said, "We will hear you about this again." So Paul went away from among them. But some men believed and joined with him. Among them were Dionysius the Areopagite, and a woman named Damaris, and others with them.

After this he left Athens and went to Corinth. And he found a certain Jew named Aquila, a native of Pontus, who had just come from Italy with Priscilla his wife, for Claudius had given orders for all Jews to leave Rome. So he came to them, and because he had the same trade, a tent-maker, he lived and worked with them. He taught in the synagogue every Sabbath and convinced both Jews and Greeks.

Now when Silas and Timothy came down from Macedonia, Paul was deep in the word, explaining to the Jews that Jesus is the Christ. When they opposed him with slanderous talk, he shook his coat and said to them, "Your blood be upon your own head, I am clean. After this I will go to the Pagans."

So he left them and went to the house of a man called Titus Justus, a worshiper of God, whose house was close to the synagogue. Crispus, the ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians believed when they heard and were baptized.

Then the Lord said to Paul in a vision by night, "Do not be afraid, but speak and do not keep still. For I am with you. No one will set on you to hurt you. For I have many



people in this city." So he stayed there a year and a half, teaching the word of God among them.

But when Gallio became governor of Achaia, the Jews without exception rose against Paul and brot him before the court, saying, "This man tried to get people to worship God contrary to the law."

When Paul was about to open his mouth, Gallio said to the Jews, "If he had committed a crime or broken a law, O Jews, I might have a reason to listen to you. But if it is a difference of words and names and laws among yourselves, you look after it. I do not want to judge of such things." And he drove them out of the courtroom. Then the people seized Sosthenes, the ruler of the synagogue, and beat him in front of the court. And Gallio paid no attention to them.

Paul stayed with the brothers some time after this. Then he left and sailed to Syria. Priscilla and Aquila went with him. He had his head shaved at Cenchreae because he had taken vow. And when he came to Ephesus he left them. But he went into a synagogue and argued with the Jews. When they asked him to stay longer, he would not do it. But he said good-bye to them, saying, "I will come back to you again if God wills." So he set sail from Ephesus and came down to Caesarea. And he went up and greeted the church and went back to Antioch. And after staying a while he left for the country of the Galatians and Phrygia, encouraging all the students.

But a certain Jew by the name of Apollos, born at Alexandria, an orator, came to Ephesus. He was powerful in the scriptures and was taught in the way of the Lord. He was earnest in spirit speaking and teaching correctly the things about Jesus, knowing only the baptism of John. He began to preach boldly in the synagogue. When Priscilla and Aquila heard him, they took him home and taught him more accurately in the way of the Lord. And when he wanted to go to Achaia the brothers wrote recommending that the students welcome him. When he came he was a great help to those who by favor had believed. For he strongly convinced the Jews, showing them thru the scriptures that Jesus is the Christ.

And it came about that when Apollos was in Corinth Paul went thru the inland districts to Ephesus. And he found some students and said to them, "Did you receive the Holy Spirit, believing?" They answered him, "We never even heard that there is a Holy Spirit."

He said to them, "To what were you baptized?"

They answered, "To John's baptism."

Then Paul said, "John baptized with the baptism of change of thinking, saying to the people that they should believe on the one coming after him, that is, on Jesus." When they heard this they were baptized in the name of the Lord Jesus. And Paul put his hands upon them and the Holy Spirit came on them, and they spoke with tongues and prophesied. And there were about twelve men in all.

Then he went into the synagogue and taught earnestly for three months, explaining and convincing about the Kingdom of God.

But some grew hardened and stubborn and spoke against that way before the people. He left them, and taking his students he taught every day in the school of Tyrannus. He did this for two years so that everybody living in Asia heard the word of the Lord, both Jews and Greeks.

God worked unusual powers by the hand of Paul so that handkerchiefs or aprons brot from his skin to sick persons cured them. And evil spirits would leave them.

Now there were some wandering Jewish fortune-tellers who tried to call on the name of Jesus over those who had evil spirits, saying, "I command you by Jesus, whom Paul preaches." Seven sons of Sceva, of the priestly family of the Jews, did this. And the evil spirit answered them, "I know Jesus and I have heard of Paul, but who are you?" And the man who had the evil spirit jumped on them and overpowered them and treated them so rough that they ran out of the house wounded and with their clothes torn off.

All the Jews and Greeks living in Ephesus heard of this and fear fell on everyone. And they began to hold the name of the Lord Jesus with honor. Then many of the believers came confessing, and told what they had been doing. And many of those who worked magical tricks brot their books and burned them before everyone. They counted their value

and found it to be fifty-thousand pieces of silver.<sup>1</sup> That is how greatly the word of the Lord spread and triumphed.

When these things were done, Paul was led of the Spirit to go to Jerusalem by way of Macedonia and Achaia, saying, "After that I must also see Rome." So he sent two of those who ministered with him, Timothy and Erastus, into Macedonia, but he stayed for a while in Asia.

At that time, there was no small stir about the Road. For a silver-smith by the name of Demetrius, who made no small profit for the workmen by making silver shrines of Artemis, called his workmen and others who were of the same trade together and said, "Men, you know that we get our profit from this business. And you see and hear that not only in Ephesus, but almost thruout all Asia this Paul has convinced many people, and turned them away saying there are no gods made with hands. So not only is our business in danger of being ruined, but the temple of the great goddess Artemis is about to be counted as nothing. And before long she will fall from her important place, she whom all Asia and all the world worships."

They became very angry when they heard this and began to shout, "Great is Artemis of Ephesus." And the noise spread through the whole city, and they ran with one mind to the theater dragging with them Gaius and Aristarchus, Macedonians and fellow-travelers of Paul.

Paul wanted to go in to the people, but the students would not let him. Some of the chief men of Asia who were his friends sent to him and asked him not to go into the theater. Some shouted one thing and some another, for the crowd was confused. Most of them did not even know why they had come together. They pulled Alexander out of the crowd, and the Jews pushed him forward. Alexander waved his hands and tried to explain to the people. But when they knew he was a Jew, they all began to shout with one voice for about two hours, "Great is Artemis of Ephesus!"

When the city clerk had quieted the people, he spoke, "Men! Ephesians! Where is a man who does not know that the city of Ephesus is temple keeper of the great Artemis and of that which fell down from Zeus? Seeing that no-

body can disprove this, you ought to be quiet and do nothing foolish. For you have brought these men here who are neither robbers of temples nor slanderers of our goddess. So then if Demetrius and the workmen with him have a word against any man, the court is open and there are policemen. Let them accuse each other. And if you want to ask anything in particular it will be brot up in the regular assembly. And for this day's meeting, we are in danger of being accused of starting a rebellion. For there is no reason for this riot, and we have no word to explain this assembly."

And when he had said this, he sent the crowd away.

After the uproar had quieted down, Paul sent for his students. Speaking words of encouragement to them, he started out to Macedonia. When he had gone thru that country and spoken many words of encouragement, he came to Greece. He stayed there three months. Because the Jews tried to trap him as he was going to sail to Syria, he went back thru Macedonia. Sopater Pyrruson of Boeroea, and Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy as well as Tychicus and Trophimus of Asia went with him to Asia. These went on ahead and waited for us at Troy. But we sailed from Philippi after the days of unraised bread, and came to them in Troy after five days. We stayed there for seven days.

On the first day of the week when we had met together to break bread, Paul spoke to them. As he was ready to leave the next morning, he kept on talking till midnight. There were many lights in the upper-room where they had met together. And a certain young man named Eutychus, was sitting in a window, and as Paul was preaching such a long time, he went sound asleep. As he was overcome by sleep, he fell down from the third story and was picked up for dead. But Paul went down and threw himself upon him and took him in his arms, and said, "Do not weep, for there is still life in him." So when he had come up again and broken bread and eaten, they talked a long time till morning. So he left. And they brot the young man back alive and were greatly encouraged.

We went ahead in a ship and sailed to Assos where we intended to pick up Paul as he had arranged it, for he wanted to go afoot. And when he met us at Assos, we took him in and came to Mitylene. We sailed from there and came the next day by Chios, and next we came to Samos, and next we came to Miletus. For Paul had made up his mind to sail by Ephesus because he did not want to stay long in Asia. So he hurried. If possible he wanted to be at Jerusalem the day of Pentecost.

From Miletus he sent to Ephesus to call the elders of the church. When they came to him he said to them. "You know very well from the first day since I came to Asia how I lived among you all the time, serving the Lord in all humility, and with tears and temptations which came to me from the plans of the Jews. I did not hold back anything that was for your good, but have explained to you publicly and from house to house, witnessing both to the Jews and the Greeks change of thinking to God and faith to our Lord Jesus Christ. And now I go bound by the Spirit to Jerusalem. I do not know what will happen to me there, except that the Holy Spirit witnesses to me in every city saying that imprisonment and suffering are waiting for me. But my life is not worth anything unless I can finish my race and the work given me by our Lord Jesus, witnessing to the good news of the favor of God. And now I know that all of you among whom I have gone preaching the good news of the kingdom will never see my face again. So now I witness to you this day that I am clean from the blood of everyone. For I have not held back from proclaiming all the will of God to you.

"Take care of yourself and all the flock over which the Holy Spirit has sent you to watch, to feed the flock of God which he bought with his own blood. For I know that when I am gone fierce wolves will come in among you who will not spare the flock. Also there will arise men from among yourselves who will speak contrary things to turn the students after themselves. So watch and remember that for three years I did not stop teaching everyone of you night and day. Now I give you to the Lord for protection and to the word of his favor which is able to build you up

and to give you an inheritance among all those who are made holy.

“I did not want any man’s gold or silver or clothes. And you yourselves know that my hands have done my work and these hands have labored. I have showed you in all things how you ought to so work as to take care of the weak, and to remember the words of the Lord Jesus when he said, ‘It is more blessed to give than to receive.’”

When he had said these things he kneeled down and prayed for them all. And they cried bitterly and embraced Paul and kissed him, sorrowing most of all because he said they would never see his face again. And they went with him to the ship.

After we had left them and set sail, we went straight to Coos and the next day to Rhodes and from there to Patara. We found a ship there going to Phoenicia. We went aboard and started. After coming in sight of Cyprus we left it on the left side and sailed to Syria and landed at Tyre, for there was where the ship was to unload. We found some students there and stayed with them seven days. They said to Paul by the spirit, “Do not go to Jerusalem.” When our time was up we left. And they all came with us for a way, with their wives and children, till we were out of the city, and we kneeled down on the shore and prayed, and said good-bye to each other. We went on the ship and they returned home.

Our trip was over when we came from Tyre to Ptolemais. Here we inquired about the brothers and stayed a day with them. The next day we left and came to Caesarea and went into the house of Philip the evangelist, who was one of the seven, and we stayed with him. He had four unmarried daughters who prophesied.

And as we stayed there for a few days a certain prophet by the name of Agabus came down from Judea. He came to us and took Paul’s girdle and bound his own hands and feet, saying, “The Holy Spirit says, ‘So shall the Jews in Jerusalem bind the man who owns this girdle and hand him over to the Pagans.’”

When we heard this both we and the people that lived there begged him to not go up to Jerusalem. Then Paul

answered, "Why do you weep and break my heart? I am not only ready to be bound but to die at Jerusalem for the name of the Lord Jesus."

And when he would not be convinced we stopped, saying, "The Lord's will be done."

In a few days we packed our baggage and went up to Jerusalem. Some of the students from Caesarea went with us and brought with them an old student from Cyprus whose name was Mnason. We were going to stay with him. When we came to Jerusalem the brothers welcomed us gladly.

The next day Paul went with us to visit James and all the elders who were present. When he had greeted them he carefully explained what God had done among the Pagans thru his work.

When they had heard this they praised God, and said to him, "You see, brother, how many thousands of the Jews there are who believe and are all very careful of the law. Now they have been told about you, that you teach the Jews among the Pagans to leave the law of Moses, saying that they ought not to circumcise their children nor to walk after the old customs. Now what is it? Everyone will hear you have come. So now you do what we say. We have four men who have taken a vow. Take these and purify yourself with them. Pay their bills so that they can have their heads shaved, so everybody will know there is nothing to it. But that they may know by what you do that you also keep the law. But as for the Pagans which believe we have already written to them our decision that they should carefully keep themselves from things offered to idols and from blood and from things strangled and from immoral acts."

Then Paul took the men. And the next day after he had purified himself he went with them into the Temple to give notice when the days of the purification would be ended. We stayed there until the sacrifice for each one of them had been offered.

And when the seven days were almost ended, some Jews from Asia saw him in the Temple. They stirred up all the people and laid their hands on him, shouting, "Men of Israel, help. This is the man that teaches everywhere against the people and the law and this place. And he has also

brot Greeks into the Temple and has profaned this holy place." For they had before seen Trophimus the Ephesian in the city with him. They imagined that Paul had brot him into the Temple. All the people of the city were in an uproar. They took Paul and put him outside the Temple and immediately closed the gates. Word came to the colonel of the guard while they were trying to kill him and that all of Jerusalem was in a riot. He immediately called out the guard and ran down to them. When they saw the colonel and the soldiers they quit beating Paul. Then the colonel came and took him and commanded that he be bound with two chains, and asked who he was and what the trouble was. Some in the crowd shouted one thing and some another. As he could not understand anything, he gave orders for him to be taken to the barracks. The soldiers had to carry him on their shoulders when they got to the stairs because of the violence of the mob. The whole crowd followed, shouting, "Away with him."

As he was about to be led into the barracks, Paul said to the colonel, "Am I allowed to speak to you?"

He answered, "Do you know Greek? Are you not that Egyptian that a while ago stirred up trouble and led four thousand hoodlums into the open range?"

Paul answered, "I am a man who is a Jew, from Tarsus in Cilicia, a citizen of quite a city. I ask you, sir, to permit me to speak to the people."

When he had permission, Paul stood on the stairs and raised his hands. When he made a great silence, he began speaking in the Hebrew dialect, saying, "Brother men, and fathers, listen to my defense before you." When they heard him speaking in Hebrew dialect they became more quiet. He said, "I am a Jew, born in Tarsus of Cilicia, brot up in this city at the feet of Gamaliel, trained in the most strict customs of our fathers in the law, concerned about God as all you are this day. I persecuted to death those in this road. I arrested and jailed both men and women, as the High Priest and all the Elders can witness. For I got letters from them to the brothers in Damascus and went there to bring those who were there bound to Jerusalem to be punished.



“It came about as I came near to Damascus about noon a light shown from heaven around me. I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why do you persecute me?’ And I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus the Nazarene whom you persecute.’ And those who were with me saw the light but did not hear the voice of him who spoke to me. Then I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Arise and go to Damascus, and there it will be explained to you all that has been appointed for you to do.’ Now I could not see because of the glory of that light.

“Those who were with me led me by the hand to Damascus. And a man named Ananias, who was religious and kept the law, and had a good reputation with all the Jews of the city, came and stood by me and said to me, ‘Brother Saul, See.’ And I saw him that same hour.

“Then he said, ‘The God of our fathers has chosen you to know his will and see the Just One, and hear the voice of his mouth. For you shall be his witness before all men of what you have seen and heard. So now why do you hesitate? Arise and be baptized and put away your sins, calling on his name.’

“After I came back to Jerusalem and I was praying in the Temple I fell into a trance and I saw him and he said to me, ‘Hurry, and leave Jerusalem quickly, for they will not receive your witness of me.’ And I answered, ‘Lord, they know that I imprisoned and whipped in every synagogue, those who believed on you. And when the blood of your witness Stephen was poured out, I stood by and approved and guarded the clothing of those getting rid of him.’ Then he said to me, ‘Go, for I am sending you afar off to the Pagans.’”

They listened to him up to this. Then they raised their voices, saying, “Take such a one off the earth. He is not fit to live.” As they were shouting and throwing their coats about and tossing dust in the air, the colonel ordered him to be brot into the barracks. He intended to find out why they acted so by scourging him. As they were preparing to beat him, Paul asked the captain of the guard standing there, “Is it lawful for you to beat a man who is a Roman

and un-condemned?"

When the captain heard this, he went to the colonel and said, "What are you doing? This man is a Roman."

The colonel came and asked him, "Tell me, are you a Roman?"

He said, "Yes."

The colonel answered, "I paid a lot for this citizenship."

Paul said, "I was born one." Then those who were about to beat him left immediately. And the colonel was afraid when he found he was a Roman and had been bound. So he let him loose.

The next day, as he wanted to know what charges the Jews had against him, he called the chief priests and all the Sanhedrin together and brot Paul to stand before them. As Paul looked the Sanhedrin over closely, he said, "Brother men, I have acted before God with a clear conscience to this day."

Annas, the Chief Priest, commanded someone standing there to slap him on the mouth.

Paul said, "God is about to slap you, you whitewashed wall. Do you sit to judge me according to the law and command me to be slapped contrary to the law?"

Someone standing there said, "Do you slander God's High Priest?"

Paul answered, "I did not notice, brothers, that he is High Priest." For it has been written,

"You shall not speak evil of the official of the people."

As Paul knew that part of the Sanhedrin were Liberals and part Orthodox, he shouted out in the Sanhedrin, "Brother men, I am an Orthodox, the son of an Orthodox. I am judged because of the hope of the rising again of the dead."

There was a split between the Orthodox and Liberals when he said this and the crowd was divided. The Liberals say that there is no rising again, neither messengers nor spirit. The Orthodox confess all. There was a great shouting. Then some of the scholars of the Orthodox stood up and began to argue, "We find no fault in this man. But if a spirit has spoken to him, or a messenger —"

When the argument got so fierce that the colonel feared

Paul would be pulled in pieces among them, he called the soldiers to take him away and bring him to the barracks.

The Lord stood by him in the night and said, "Courage. As you have witnessed about me to Jerusalem, you must also witness to Rome."

The next morning, some Jews made a plot to do away with him, saying that they would neither eat nor drink until they had killed Paul. There were more than forty men who had sworn together in this plot. They came to the Chief Priest and the officials and said, "We have bound ourselves with a curse not to eat until we have killed Paul. So you and the Sanhedrin explain to the colonel that you want him sent down so that you might question him more closely about something. But we will destroy him before he comes."

Now the son of Paul's sister heard about this. He came to the barracks and told Paul.

Calling one of the captains of the guard, Paul said, "Take this boy to the colonel, he has something to tell him."

He took him and brot him before the colonel, saying, "The prisoner Paul called for me to ask me to bring this boy to you, he has something to say to you. "

The colonel took him by the hand, and having led him aside, asked, "What is it that you want to tell me?"

He said, "The Jews have agreed that tomorrow they will request you to send Paul to the Sanhedrin, as tho they wish to ask something more particularly of him. Do not pay attention to them. More than forty men have ganged up for him, and have put themselves under a curse, that they will neither eat nor drink until they have murdered him. They are now ready, waiting for the promise from you."

Then the colonel sent the boy away, saying, "Tell no one you have shown this to me."

And calling two captains, he ordered, "Get two hundred soldiers ready to go as far as Caesarea, and seventy horsemen, and two hundred spearmen, at nine o'clock tonight. And get animals to set Paul on to take him safely to Governor Felix."

He wrote a letter like this, "Greetings from Claudius Lysias to the most excellent Governor Felix: This man was taken by the Jews and they were about to kill him, but I

ran down with soldiers and rescued him, as I had heard that he was a Roman. As I wanted to be sure what they accused him of, I brot him down to the Sanhedrin. But I have found they have accused him of something about their law, and there was nothing about him deserved death or imprisonment. But when I heard of a plan against this man I immediately sent him to you, and told his accusers to tell you what they had against him.”

So the soldiers obeyed their orders and took Paul and brot him by night to Antipatris. In the morning they left the cavalry to take him with them. When they came to Caesarea, they gave the letter to the governor and stood Paul before him. And when the governor had read the letter he asked what province he was from. When he learned he was from Cilicia, he said, “I will hear you carefully when your accusers are come.” And he gave orders for him to be kept in Herod’s judgment hall.

After five days, Ananias the high priest came down with some of the elders. And Tertullus, a lawyer, brot charges to the governor against Paul. When he was called, Tertullus began to accuse him, saying, “As we enjoy great peace and the many good deeds that are known to this nation by your kindness in every way in all places, we receive them with thanks, most noble Felix.

“But to keep from being tiresome, I ask you kindly to listen to a few words from us. We have found this man causing trouble and disturbing the peace among all the Jews thruout the country, and a main leader of the Nazarene sect. He even tried to pollute the Temple and we arrested him. You are able yourself to judge about all these things of which we accuse him.”

And the Jews also agreed, insisting that this is the way it was.

Then at a nod from the governor, Paul answered, “As I know you have been a judge of this nation for many years, I am all the more glad to defend myself before you. You may know that it is not more than twelve days since I came up to Jerusalem to worship. And they did not find me in the Temple arguing with anyone, nor stirring up the people, neither in the synagogues nor in the city. And they cannot

prove the things that they now accuse me of. But I confess to you that after the way they call heresy, I serve the God of our fathers, believing everything that is written in the law and in the prophets. I have a hope towards God, which they also permit, that there will be a rising again both of the just and the unjust. For this reason I work hard to have a clear conscience before God and all the people. So after many years I came bringing gifts and offerings to my people. They found me cleansed in the Temple. I had neither a crowd nor a disturbance. There were some Jews from Asia, who should have been here if they have a complaint against me. Or let these men here speak if they found wrong when I stood before the Sanhedrin, except for this one thing: I shouted out that I am being judged by you today for the rising again of the dead.”

As Felix had a good understanding of the Road, he deferred the matter. He said, “When Colonel Lysias comes down I will decide your case.” He commanded the captain of the guard to keep him in custody and not to hinder any of his people from taking care of him.

Felix came with his wife, Drusilla, who was a Jewess, some days after this and sent for Paul. He wanted to hear about this Christ Jesus faith. As he reasoned about justice and self control and the coming Judgment, Felix trembled. He answered, “That is all now. I will call for you when I have a better time.” He was hoping that Paul would give him some money, so he sent for him several times and talked with him. And after two years, Porcius Festus followed Felix. And as he wanted the good will of the Jews, Felix left Paul bound.

After Festus had been in office three days he went up to Jerusalem from Caesarea. The chief priests and prominent men of the Jews complained about Paul. They began to request him to send Paul to Jerusalem as they planned to kill him on the road. Festus answered that Paul was kept in Caesarea and that he would go there soon. “So let someone with importance come down with me and question this man if he is out of place.”

After staying with them eight or ten days he went down to Caesarea. He sat on the judgment seat the next day and

commanded Paul to be brought in. The Jews who came from Jerusalem stood around him. They brought many serious charges against him that they could not prove. Paul's defense was, "Neither against the law of the Jews nor against the Temple nor against Caesar have I sinned."

As Festus wished to do the Jews a favor, he asked Paul, "Are you willing to go up to Jerusalem and be judged before me about these things?"

Paul answered, "I stand before the judgment seat of Caesar, which is where I ought to be judged. I have done no wrong to the Jews, as you well know. But if I have done wrong worthy of death, I will not dodge dying. But if there is nothing to what these men say, no one has the power to hand me over to them. I call upon Caesar."

After Festus talked it over with his counsellors, he answered, "You called upon Caesar, to Caesar you will go."

King Agrippa and Bernice came to Caesarea for a courtesy call on Festus after some days. As they stayed several days, Festus laid Paul's case before the king. He said, "There is a man left in jail by Felix. When I went up to Jerusalem the chief priests and the old men brought charges against him and asked that he be found guilty and condemned. I answered them that it was not the Roman custom to condemn any man before he has the chance to meet his accusers face to face and to answer the charges against him. So, when they came here, I immediately, the next day, sat on the judgment seat and ordered the man to be brought in. When they took the stand they had no charge of evil, as I supposed. There was some argument about their own gods and about a certain Jesus who was killed, but Paul says is alive. As I had no information on which to decide, I asked if he would go to Jerusalem to be judged there about these things. But Paul asked to be kept for the decision of Augustus. So I am keeping him until I can send him to Caesar."

Agrippa said to Festus, "I would like also to hear this man."

He answered, "You shall hear him tomorrow."

The next day Agrippa and Bernice came into the auditorium with great display with the military officials and notable men of the city. When Festus gave the command, Paul was

brot in. Then Festus spoke, "King Agrippa, and gentlemen. You see the man whom all the crowds of the Jews have been after me both in Jerusalem and here, shouting that he ought not to live any longer. But I could find nothing worthy of death in him. And when he appealed to Augustus, I decided to send him. But I have nothing certain to write to my lord. So I have brot him out before you, especially you, King Agrippa, so that after you have examined him, I might have something to write. It seemed unreasonable to me to send a prisoner and not list the charges against him."

Agrippa said to Paul, "You are permitted to speak for yourself."

Then Paul stretched out his hand and began to speak, "I count myself happy today, King Agrippa, to make my defense of what I am accused of the Jews. Especially as you well know the Jewish customs and arguments. Therefore, hear me with great patience.

"All the Jews who have known me from my youth up know how I live among my people and in Jerusalem. If they wish they can witness that after the most strict sect of our religion, I lived an Orthodox. And now I stand to be judged for the hope of the promise given by God to our fathers. And it is to this, that our twelve tribes faithfully serving God night and day hope to come. And it is for this hope that I am accused by the Jews, O King.

"Why should it seem strange to you that God would raise the dead? I thought once myself that it was my duty to work against Jesus the Nazarene. And I did this in Jerusalem. And I put many of the saints in jail by the authority of the chief priests. And I voted against them when they were put to death. And I was always persecuting many of them in all the synagogues, and making them slander. And in my great anger I chased them even into foreign towns.

"And as I was going to Damascus with authority and commission from the chief priests, as I was on the road at mid-day, O King, a light from heaven brighter than the shining sun shown around me and those who were with me. And when we had all fallen to the ground, I heard a voice speak-

ing to me in Hebrew language, 'Saul, Saul, why do you persecute me? It hurts you to kick against the ox-goad.' Then I said, 'Who are you, Lord?' The Lord said, 'I am Jesus whom you persecute. But arise and stand on your feet, for I have appeared to you to make you a witness of what you have seen and of the things which I will show you. I will save you from the people and from the Pagans, to whom I will now send you, to open their eyes, and to turn them from darkness to light, and from the authority of Satan to God, that they might receive the forgiveness of sins and an inheritance among all those who are made holy by faith to me.'

"Therefore, King Agrippa, I did not disobey the heavenly vision. But I preached first in Damascus, then in Jerusalem and all the country of Judea, and to the Pagans, that they should change their thinking and turn to God, doing works showing they had changed their thinking.

"It was for these things that the Jews caught me in the Temple and tried to kill me. I have obtained help from God and stand to this day witnessing to small and great. I say nothing except what the prophets and Moses have said would come about. That Christ must suffer and be the first to rise from the dead to be a light to the people and to the Pagans."

And as he made this defense, Festus said with a loud voice, "Paul, you are crazy. Your great study has upset your mind."

But Paul said, "I am not crazy, most noble Festus, but I am speaking things of truth and soberness. For the King before whom I speak freely understands about these things. I am sure this is no secret to him. This was not done in a corner.

"King Agrippa, do you believe the prophets? I know that you believe."

Then Agrippa said to Paul, "In short, you are persuading me to be a Christian."

Paul said, "My prayer to God, whether short or long, that not only you but all that hear me today should be as I am, except for these chains."

Then the King stood up, and the governor and Bernice



and those sitting with them. When they went out together, they said to each other. "This man has done nothing to deserve death or imprisonment." Then Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

When it was decided that we should sail to Italy, Paul and some other prisoners were given to the care of Captain Julius of the Royal Guard. We went on board a ship of Adramyttium. We started, intending to sail by the places of Asia. Aristarchus, a Macedonian from Thessalonica, was with us. Another day we stopped at Sidon. Julius was very kind to Paul and let him visit some friends to get some rest. And when we left there we sailed around Cyprus because the wind was against us. When we sailed over the waters of Cilicia and Pamphylia, we came to Myra in Lycia.

There the officer found a ship from Alexandria going to Italy and put us on it. And when we had sailed slowly for many days, we came to Cnidus; and as the wind was against us, we sailed around Crete near Salmone. Then sailing along slowly, we came to a place called Fair Havens, which is near the city of Lasea. Since the trip this far had taken so much time and since sailing was now dangerous and since the fast was already past, Paul warned them and said, "Men, I know this trip has with it much danger and loss, not only to the cargo and the ship but to the lives of us that are in it."

But the captain believed the pilot and the owner of the ship more than what Paul said, and because the harbor was not convenient to winter in, most of the people wanted to leave there to try to winter at Phoenix, a harbor of Crete, which opens towards the southwest and northwest. When there was a light south wind, they thot it was what they wanted, so they sailed along close to Crete. But not long after this there arose a great wind called the Euraclydon, and as we could not head into the wind, we gave up and let the ship drift. And running behind a small island called Cauda we had hard work to bring the skiff aboard. When they had taken this on, they used helps by tying cables around the ship. Fearing they would get into the Syrtin quicksands, they lowered the sail and were so

driven. And as we were violently tossed by the storm, the next day we threw overboard the cargo, and the third day we threw out the ship's gear with our own hands. When we had gone for several days without seeing sun or stars, and the great wind still blew, we gave up all hope that we would be saved.

When we had eaten very little food for a long time Paul stood up among them and said, "Men, you ought to have listened to me and not sailed from Crete. Then you would not have had this suffering and loss. I exhort you to take courage for no man's life shall be lost, but the ship. For there stood by me this night the messenger of God, whose I am and whom I serve, saying, 'Do not be afraid, Paul, for you must stand before Caesar. And look, God has given to you all those sailing with you.' So have courage, men, for I believe God, and these things will be just as it was told me. But we will be wrecked upon an island."

Now at the fourteenth night we were drifting thru the Adria. About midnight the sailors thot we were coming close to some land. They sounded and found the water twenty fathoms. And a little farther on they sounded again and found fifteen fathoms. Then as they were afraid we would be driven upon the rocks, they threw four anchors out of the stern of the ship and hoped for the day to come. But the sailors wanted to escape from the ship, so they lowered the skiff into the sea as tho they would let anchors out of the bow. Then Paul said to the captain and to the soldiers, "Unless these stay on the ship you cannot be saved." Then the soldiers cut the ropes of the skiff and let it drift away.

And as the day was breaking Paul urged everyone to eat some food, saying, "This is the fourteenth day you have been watching and taken nothing. So now I ask you to eat something. This is for your own safety for not a hair of your head shall be destroyed." When he said this he took some food and giving thanks to God before all of them he broke it and began to eat. This cheered them all up and they also ate. And there were in all about seventy-six<sup>31</sup> souls in the ship. And when we had eaten a good meal we lightened the ship by throwing the wheat into the sea.

When morning came they did not know the land. But they saw a creek with a sandy beach and they planned, if they could, to save the ship. The anchors were left in the sea. They unfastened the rudder bands, and raising the foresail to the wind, moved toward the shore. And falling into the place where two seas met, they ran the ship aground. The bow stuck and remained immovable, but the stern was broken by the pounding.

Now the soldiers planned to kill the prisoners before some of them should swim away and escape. But the captain wanted to save Paul and kept them from their plans. He ordered that those who could swim should jump overboard first, and get to land, and the rest, some on boards and some on things of the ship; so everyone reached land safely. And when we were all safe we found that the island was called Malta.

The natives showed us a great kindness, for they built a fire and made us all welcome, because of the driving rain and the cold. When Paul had gathered a bundle of sticks and threw them on the fire a viper crawled out of the heat and fastened on his hand. When the natives saw the animal hanging on his hand they said to each other, "This man is surely a murderer, for altho he has escaped the sea yet Justice will not let him live." And he shook the animal off into the fire and felt no hurt. They expected soon to see him swell up and fall down dead. But after they had watched for a long while and saw no hurt come to him, they changed their minds and said, "He is a god."

Now in the same part there was land belonging to the chief of the island, whose name was Publius. He welcomed us, and for three days took care of us as guests. And it happened that the father of Publius was sick with dysentery and a fever. Paul came in and prayed and put his hands and healed him. After this, all the other sick people in the island came to him and were healed. They also gave us many honors, and when we left they gave us all of the things we needed.

After three months we sailed in a ship which had wintered in the island, an Alexandrian whose sign was "The Twin Brothers." And landing at Syracuse we stayed there three

days. From there we went around to Rhegium. After one day the south wind sprung up, and the second day we came to Puteoli, where we found some brothers who wanted us to stay seven days. And so we came to Rome. And from there when the brothers heard of us they came to meet us as far as Appii Forum and Three Taverns. When Paul saw them, he thanked God and took courage. When we reached Rome, Paul was given permission to live by himself, with a soldier to guard him.

It came about after three days he called together the chief men of the Jews. When they came to him, he said to them, "Brother men, altho I have done nothing to hurt our people, or against the customs of our fathers, I was given a prisoner in Jerusalem into the hands of the Romans. When they had tried me they wanted to let me go, for they found no cause for death in me. But the Jews spoke against it, and I was compelled to appeal to Caesar — altho I had nothing to accuse my nation of. Now the reason I called for you is to see you, and to speak with you; because it is for the hope of Israel that I am bound with this chain."

They said, "We neither received letters from Judea about you, nor has any of the brothers that came reported or said anything about you that would hurt you. But we would like to hear what you think. For we know that this sect is spoken against everywhere."

So they appointed a day and a great many came to him where he lived. He taught them carefully, and witnessed to them of the Kingdom of God. He explained to them about Jesus out of the law of Moses and the Prophets from morning till evening. Some believed the things he said, but others would not believe. Disagreeing among themselves, they went away. As they were going, Paul gave them this parting word, "Right well did the Holy Spirit say to your fathers thru the Prophet Isaiah,

'Go to this people and say, hearing you hear and do not understand, and seeing you see and do not know, for fattened is the heart of this people, and their ears have heard heavily, and their eyes they have closed: lest they see with their eyes, and hear with

their ears, and understand with their hearts, and turn back and I should heal them.'

Know then that this salvation of God has been sent to the Pagans, and they will hear."

After this Paul lived two years alone in his own rented house, welcoming all who came to him. He preached the Kingdom of God, and taught the things of the Lord Jesus Christ openly and unhindered.

## ROMANS

PAUL, slave of Christ Jesus, called missionary, set apart to the good news of God that was told before by the prophets in the holy writings.

It is about his Son, a descendant of David according to the flesh, appointed Son of God with power according to Spirit of Holiness by raising from among the dead, Jesus Christ, our Lord. We have received by his name favor and missionary calling to faithful obedience among all the pagans, because of his name, among whom you also were called of Jesus Christ.

To all you beloved of God in Rome, called holy ones. Favor to you and peace from our Father God and Lord Jesus Christ.

Now, first, I thank my God thru the Lord Jesus Christ for all of you, for your faith is talked about in the whole world. For God is my witness, whom I serve by my spirit in the good news of his Son, that I am always mentioning you in my prayers. I keep asking, that, in some way, by God's will, I may be able to come to you. For I very much want to see you, that I may share with you some spiritual gift to make you to stand. That is, that we may be encouraged together by each other's faith, both yours and mine.

Now I want you to know, brothers, that I tried many times to come to you, (but have been hindered up to now), so that I may gather some fruit among you as among other pagans.

I am in debt both to the Greeks and Barbarians, to the wise and unlearned. So I am ready to preach the Good News to you also who are in Rome. For I am not ashamed of the Good News. For it is the power of God to salvation

to each one who believes; to both Jew first and Greek. For the rightness of God is made plain from faith to faith. As it is written.

“The just will live from faith.”

For the wrath of God is uncovered from heaven upon all ungodliness and injustice of men who hold on to the truth in injustice. For the knowledge of God has made it plain to them. For God has been shown to them. For the unseen has been made plain to them since the beginning of the world. That is, his eternal power and God being shown to them in the things that have been made. So they have no excuse. For when they knew God, they did not honor him as God, nor did they thank him. But they became hazy in their thinking and their silly hearts were darkened. They claimed to be wise but became moronic. They put away the glory of the undying God for images like dying man or birds and animals and reptiles.

So God gave them up in the wants of their hearts to uncleanness, to dishonoring their bodies among themselves, because they changed the truth of God for a lie. They worshipped and served the created things rather than the Creator, who is blessed forever. Amen.

For this reason, God gave them up to dishonorable passions. Their women exchanged their natural actions for the unnatural.

And men, the same way, gave up natural relations with women and were burned with passions with each other. Men doing shameless acts with men and getting in their own selves the penalty that had to be for their own foul acts.

And as they would not let God come into their thinking, God gave them over to an unreasoning mind and, running over with low down evil, full of hating the neighbors, murder, quarreling, lying, crookedness. They were gossips, evil speakers, haters of God, insulting, big heads, blow hards, inventors of evil, disobedient to parents, silly, undependable, without natural affection, without pity. Though they know God's judgments, that those who do such things are likely to die, not only do them themselves, but approve those who practice them.

For these reasons, you have no explanation, O man, each one who judges. For if you judge another, you judge yourself, for you practice those things you are judging. For we know the judgment of God is according to truth upon those who practice such things. Now do you think this, O man who judge those who practice such things, and you do them, that you will escape the judgment of God? Or do you play fast and loose with the riches of his kindness and slowness to act and patience? Do you not know that the kindness of God leads you to a change of thinking? But by your hard and wrong thinking heart you are piling up wrath for yourself on the Day of Wrath and the making plain of God's just judgment, when he will give to each one according to his works: To those who look for glory and honor and no dying, everlasting life. But to those who are fussy and do not obey the truth, but obey injustice, wrath and anger. For every spirit of man that entirely works wickedness, there will be great trouble and small place, both to Jew first and Greek. But glory and honor and peace to the workers to good—both to the Jew first and to the Greek. For there are no favorites with God.

For whoever missed it without law will be destroyed without law. And whoever missed it within law will be judged by law. For it is not hearers of law that are just, but the doers of law will be made just. When pagans who do not naturally have law do what the law requires, they are law to themselves, even though they do not have law. They show the work of the law written in their hearts. Their conscience also bears witness and their uneasy conscience either condemns them or maybe excuses them, on the day when, according to my good news, God judges the secrets of men.

But if you call yourself a Jew and depend on law and boast in God and know his will and vote for the best because you have been taught from the law, and you are persuaded you are a guide to the blind, a light to those in darkness, a corrector of lame brains, a teacher of children, that you have the right form of knowledge and truth in the law—Then you who teach others, do you not teach yourself? You preach not to steal, do you steal? You who



say, "Do not commit adultery," do you commit adultery? Do you who are down on idols, rob temples? Do you who boast in law dishonor God by breaking the law? As it is written,

"For the name of God is slandered by you among the pagans."

Circumcision is surely worth it if you practice the law. But if you are a breaker of the law, your circumcision becomes uncircumcision. Now if the uncircumcision keep the things the law says, will not his uncircumcision be taken for circumcision? When those who never were circumcised keep the law, they condemn you who have the writings and circumcision and break the law. For he is not a Jew who just looks like one. Nor is circumcision something one sees on the body. But he is a Jew inside, the spiritually circumcised in the heart, not literally. His praise is not of men, but from God.

So how is the Jew better? Or, what is 'circumcision worth? Much, any way you take it. First, then, they were entrusted with the words of God. So what if some were unfaithful? Does their unfaithfulness cancel God's faithfulness? It never was. Let God be true even though every man is false; as it is written,

"That you may be made just in your words and win where you are judged."

But what will we say if our injustice shows up the rightness of God? That God is unjust to make plain his wrath? (I speak as a man.) It never was. Upon what shall God judge the world? But if God's truth piles up to his glory by my lying, why am I judged a sinner? And why not, as some slanderously claim we say, let us do evil that good may come? Their judgment is just.

So what? Are we ahead? No, not at all. For we have already shown that both Jews and Greeks are under sin. As it is written,

"There is not one just, not one.  
Not one understands,  
not one looks for God.  
Everyone has side stepped,  
they have gone wrong together.

No one does goodness, no, not even one.  
Their throat is an open grave, They use their tongue  
to deceive.  
The poison of deadly snakes is under their lips.  
Their mouth is full of swearing and bitterness.  
Their feet are swift to shed blood,  
break down and misery are in their road,  
and they do not know the way of peace.  
There is no fear of God before their eyes.”

Now we know that whatever the law says it speaks to them in the law, so that every mouth may be stopped and the whole world report to God. For no flesh will be made just before him by the works of law, for the knowledge of sin comes by works of law.

But now the rightness of God has been made plain without law, although both the law and the prophets witness to it. The rightness of God is by faith of Jesus Christ to all who are believing, for there are no favorites, for all have sinned and come short of the glory of God. They are made just as a gift by his favor, by the complete freeing in Christ Jesus. For God has shown him as a place of mercy by faith in his blood to showing God's rightness by passing over our former sins in the slowness to move of God. This is to show his rightness right now and that he is right and makes right that one by faith of Jesus.

Then why the boasting? It is shut out. By keeping law? Of works? Not at all, but by the law of faith. For we are convinced that a person is made right by faith without works of law. Is he God of Jews only? And not of pagans? Yes, also of pagans, because God is One. For he makes right the circumcised by faith and the uncircumcised because of their faith, Do we do away the law by faith? It never was. We make the law stand.

Then what will we say about Abraham, our forefather according to the flesh? If Abraham was made right from works, he has something to be proud of, but not before God. For what do the writings say?

“Abraham believed God and it was reasoned to him as rightness.”

For the pay to the worker is not reasoned to him as a

gift but as debt. But to him who does not work, but believes him who makes the ungodly right, his faith is reasoned to him as rightness. So also David speaks. Much reward on the man to whom God reasons rightness without works.

“Happy are those whose lawlessness are put away and whose missing it are covered.

Happy is the man against whom the Lord does not reason missing it.”

Is this happiness upon the circumcised, or also on the uncircumcised? We say that,

“Faith was reasoned to Abraham as rightness.” Then how was it reasoned? Had he been circumcised or was he uncircumcised? Not after he had been circumcised, but before circumcision. He got the sign of circumcision as a seal of his rightness by faith which he had while uncircumcised. This was to make him the father of all who believe among the uncircumcised, who have rightness reasoned to them. Also, the father of the circumcised who are not only circumcised, but follow the pattern of our father Abraham’s faith before he was circumcised.

The promise to inherit the world did not come to Abraham and his descendants by law, but by the rightness of faith. For if the promise is to those of the law, their faith is no good and the promise is empty. For the law works wrath. And, where there is no law, there is no breaking it.

For this reason it is by faith that it might be according to favor that the promise is made sure to all his descendants, not only to those of the law, but also to those of the faith of Abraham. (For he is father of all of us, as it is written,

“I have made you father of many nations.”)

This was before God whom he believed, who makes living the dead and calls the no being to being. He believed with hope upon hope that he would become,

“Father of many nations.”

As he was told,

“That is how your descendants will be.”

And he did not weaken in faith when he thought about his almost dead body. He was almost a hundred years old. And Sarah was past child bearing. He was not shaken by unbelief in the promise of God,

but was strong in faith. He gave glory to God. He was fully persuaded that he has power to do what he promises. For these things,

“It was reasoned to him as rightness.”

It was not written for him only,  
but for us also who believe on him who raised Jesus our Lord from the dead,  
who was given over for our breaking over and was raised for our rightness.

So now as we have been made just by faith we have peace with God by our Lord Jesus Christ. By him we also have the way in to this favor in which we stand. And we boast in hope of the glory of God. Not only this, but we boast in persecution also. For we know that persecution works endurance, and endurance proof, and proof hope. And hope does not make ashamed, because the love of God is poured out in our hearts by the Holy Spirit that is given to us. For while we were without strength, Christ died for us at the proper time. For one would hardly die for a just man. But there might be someone who would die for a good man. But God offers his love to us in that while we were still sinners, Christ died for us. So now much more as we are made just in his blood we will be saved from wrath by him. If we were reconciled to God by the death of his son while we were enemies, much more now that we are reconciled we will be saved in his life. Not only so, but we boast in God by our Lord Jesus Christ by whom we have now received the reconciliation.

So then as by one man, missing came into the world and death by missing, so also death came to all men, for all have missed. For until the law, missing was in the world. But missing is not recorded where there is no law. Now death ruled from Adam to Moses even on those who did no missing the way Adam broke over. He is the type of the Coming One. But the free gift is not like the cutting across. For if one cut across, the many died, much more the favor of God and the gift by favor came to many in great surplus by one man, Jesus Christ. And the gift is not like one man's missing. For judgment of one brings condemnation, also the favor after many cutting across brings rightness. For if

death was king by one man by the cutting across, much more do those receiving the surplus of favor and the gift of rightness be king in life by one Jesus Christ. Then as judgment comes upon all men for the cutting across of one, so also rightness of life comes to all people by the rightness of one. For as many were made missers by one man's disobedience, so many will be made right to life by the obedience of one man. Law came in to increase cutting across. But where missing it spilled over, favor flooded over much more. So just as missing was king to death, so favor is king by rightness to everlasting life by Jesus Christ our Lord.

So what shall we say? Shall we keep on missing that favor might overflow? It never was. How can we keep on living in missing if we are dead to it? Do you not know that we who were baptized to Christ Jesus were baptized to his death? Then we were buried with him by baptism to death, so that as Christ was raised from the dead by the glory of the Father, so also we might walk about in newness of life.

For if we have been buried with him in a death like his, we will also be raised up like him. We know that our old person was crucified with him, so that the sinful body might be destroyed, that we may no longer be slave of missing. For he that is dead has been dead from missing. But we believe we will also live with Christ if we have died with him. We know that Christ will never die again because he was raised from the dead. Death is no longer his boss. For the death he died is to missing once for all. But he who lives, lives to God. So in the same way, reason yourself dead to sin but alive to God in Christ Jesus.

Then do not let sin be king in your dying bodies to obey its whims. Neither put your members to the use of injustice to missing. But put yourselves to God as ones who are alive from the dead and your members for instruments of justice to God. For missing will not boss you because you are not under the law, but under favor.

So what? Shall we miss because we are not under law but under favor? It never was. Do you not know you make yourself slaves of the one you obey? You are slaves of the

one you obey, whether miss to death or obedience to rightness. But thanks to God that you were once slaves to missing and you have become obedient from the heart to that kind of teaching that has been given to you. And when you are freed from missing you became slaves to rightness. I talk like a man because of your bodily weakness. As you once yielded your members slaves of uncleanness and lawlessness to lawlessness, so now yield your members slaves of rightness to holiness. For when you were slaves to missing you were free from rightness. So what return do you expect from those things of which you are now ashamed? For the end of those things is death. So now, you have been made free from missing, but slaves of God. You have your return in holiness and the end everlasting life. For the pay off of missing is death, but the gift of God is everlasting life in Christ Jesus our Lord.

Do you not know, brothers, for I speak to those who know law, that law rules a person as long as he lives? A married woman is bound to her husband by the law as long as he lives. If her man dies, she is loosened from the law of her man. So then if she lives with another man while her man is living, she will be called an adulteress. But if her husband dies, she is free from that law. And she is not an adulteress if she marries another man.

In the same way, my brothers, you have died to the law by way of the body of Christ, so that you belong to another, to him who was raised from the dead, so that we might bring returns to God. For while we were in the flesh, our missing feelings were stirred up by the law to work in our members to bring out products for death. But now, we are freed from the law. We are dead to that which made us prisoners. So now, we are slaves in newness of spirit and not the old written code.

So what shall we say? Does the law miss it? It never has. But we would not have known missing had there been no law. I would never have known what it means to want the wrong thing if the law had not said,

“You shall not want the wrong thing.”

But missing, holding on to the commands, kept working in me all sorts of wrong wants. For without law, missing is

dead. But I once lived without law. When command came, missing lived again, but I died. I found the command is to my death. I found the command to me to life to be to death. For missing it found a chance in the command to trick me and killed me by it. So law is holy and the command holy and just and good.

So then did the good to me bring death? It never was. But the commands, by using missing, kept working death in me by the good. So the command came because the miss became enormous. For we know the law is spiritual, but I am always living under missing it. I do not know what I am always working at. I do not practice what I wish, but I do what I hate. So if I do what I do not wish, I agree with the law that it is good. So it is not I that keeps working this, but missing that is keeping house in me. For I know that no good lives in me, that is, in my flesh. Although I really want to, I do not keep working at the good, for I do not do the good I wish, but practice the bad that I do not want. But if I do the thing I do not want, it is no longer I that keeps working, but the missing that keeps house in me. So I find the missing keeping house in me. Then I find the law that when I want to do the good, the bad is very near to me. For I really enjoy the law of God according to the inner person. But I find another law in my members making war against the law of my mind. It makes me a prisoner to the law of missing in my members. I am in very great trouble. Who will take me away from the body of this death? Thanks be to God by Jesus Christ our Lord. For I now serve the law of God with my mind, but with the flesh the missing law.

So then there is now no complete judgment to those in Christ Jesus. For the law of spirit of life in Christ Jesus has freed me from the law of missing and of death. For what the law had no power to do, because of its weakness by the flesh, God sent his own son in the likeness of flesh that misses, and because of missing condemned missing in the flesh. This was so the rightness of the law might overflow in us who do not go about according to the flesh, but according to the Spirit. For those who are according to the flesh think on the things of the flesh, but those of the spirit,

the things of the Spirit. For to be fleshly minded is death, but to be spiritually minded is life and peace. So the fleshly mind is an enemy against God for it does not obey the law of God, because it does not have the power. So those who are in the flesh do not have the power to please God.

But you are not in the flesh, but in the spirit if the Spirit of God lives in you. For if anyone does not have the Spirit of Christ, he does not belong to him, Now if Christ is in you the body is dead because of sin; but the spirit lives because of rightness. Now if the spirit of him who raised up Jesus from the dead lives in you, he who raised up Christ Jesus from the dead will make your dying bodies live by his Spirit that keeps house in you.

So then, brothers, we are in debt, not to the flesh to live according to the flesh. For if you live according to the flesh you will die. But if, by the Spirit, you put to death the practices of the flesh, you will live. For all those who are led by the Spirit of God, are the children of God. For you did not get the spirit of slavery to fear. But you got the spirit of sonship, by which we shout, "Abba, Father."

The Spirit witnesses to our spirit that we are the children of God, So if children, then heirs. We are heirs of God and joint heirs of Christ, if we suffer with him so we may also be glorified together.

For I think that the suffering we have now is not worth comparing to the coming glory that is to be made plain to us. For the creation waits with great hope for the making plain of the sons of God. For the creation was held down by not being worth the trouble. Not of itself, but because of that one who holds down. And because of this hope, the creation will be set free from the slavery of decay to the freedom of glory of the children of God. For we know that the whole creation has been groaning together and sighing together until now. And not only it, but we ourselves, who are the first fruits of the Spirit, groan within ourselves while we wait for adoption as sons. That is, the buying back of our bodies. For we have been saved by hope. But hope that is seen is not hope. For how can we see that which we hope for? But if we hope for what we do not see, we wait for it with endurance.



And the Spirit helps our weakness the same way. For we do not know how to pray as we ought, but the Spirit itself intercedes for us with groanings beyond words. And he who searches the hearts knows what is in the mind of the Spirit, that pleads to God for the holy ones. For we know that in all things, God works together for good to those who love him, to those who are called according to his purpose. Because those he foreknew, he determined beforehand to make them over to his sons. It was to make them the firstborn among many brothers. He also called those whom he determined beforehand. And he made right those whom he called. Those he called he also glorified.

Then what shall we say about these things? If God is for us, who is against us? He who did not protect his own Son, but handed him over for us all, how will he not with him freely give us all things? Who will complain against God's chosen? God makes right, who will condemn? Christ Jesus is he who died, but much more, raised from the dead. He is at the right of God. He also intercedes for us.

What will separate us from the love of Christ? Shall trouble or distress, or persecution or famine, or nakedness or danger or sword? As it was written,

“We are killed all day long because of you.

We are looked upon as sheep for the butcher.”

But in all this we more than come out ahead by him who loves us. For I am persuaded that neither life nor death, nor messengers nor rulers, nor present nor coming things, nor power, nor heights, nor depths, nor any other created thing has power to separate us from the love of God that is in Christ Jesus our Lord.

I speak the truth in Christ; I do not lie. My conscience also witnesses with me in the Holy Spirit. For I have great sorrow and neverending pain in my heart. For I could wish myself accursed from Christ for my brothers, my kinsmen according to the flesh. They are Israelites. To them belong the sonship, and the glory and the agreements and the giving of the law and the service and the promises. To them are the Fathers and from whom is Christ according to the flesh, God, who is over all, be praised forever. Amen.

But it is not as if the word of God had failed. For not all who are from Israel belong to Israel. For not all the descendants of Abraham are his children but,

“In Isaac your descendants will be called.”

That means that the children of the flesh are not the children of God, but the children of promise will be spoken of as descendants. For the word of promise was this,

“According to this time I will come back and Sarah will bear a son.”

Not only that, but when Rebecca had conceived by one man, our Father Isaac, even before they were born and had done neither good nor wrong, so that God's purpose of choice might stand, not from works, but from the call, she was told,

“I have loved Jacob and hated Esau.”

Then what shall we say? Is there injustice with God? It never was. For Moses says,

“I will have pity upon whom I will have pity and mercy upon whom I will have mercy.”

So it does not depend upon man's wishes or what he does, but upon the mercy of God. For the writings say to Pharaoh,

“I raised you up for this purpose of showing my power in you, so that my name may be scattered abroad in all the earth.”

So then he has mercy upon whom he wills, but those he wills, he hardens.

Then will you say to me, “Why does he still find fault? For who can stand against what he plans?” But rather, O man, who are you to complain to God? Will the thing that is moulded say to the moulder,

“Why did you make me like this?”

Has not the potter authority over the clay to make out of it one vessel to honor and another to dishonor? So God, after long patience, will show his wrath and make known his power upon those vessels of wrath determined upon destruction. And he will make known the riches of his glory upon those vessels of mercy who prepared for mercy, whom he called, from among both we Jews and from among the pagans. For Hosea says,

“I will call those not my people, my people,  
And those who are not beloved, my beloved.  
And it will be in the place where it was said to them,  
‘You are not my people,’ there you will be called  
sons of the Living God.”

Isaiah shouted out about Israel,

“If the number of the sons of Israel should be as  
the sands of the sea, only a remnant will be saved.  
For the Lord will do his word upon the earth with  
completeness and quickness.”

And as Isaiah said before it occurred,

“If the Lord of Sabaoth had not left us descendants,  
we would have become like Sodom and made like  
Gomorrah.”

Then what shall we say? That the pagans who did not  
hunt for rightness received rightness. It is the rightness  
from faith. But Israel, who hunted rightness by law, did  
not fulfill the law. Why so? Because it was not from faith,  
but as from works. They stumbled over the stumbling stone.  
As it is written,

“Look, I lay in Zion a stone of stumbling  
and a rock of scandal.

And he who believes on it will not be put to shame.”

Brothers, my heart's wish and prayer to God for them  
is that they might be saved. For I witness to them that  
they have a zeal toward God. But not according to  
knowledge. As they did not know the rightness that comes  
from God and they tried to make their own stand, they  
did not respect the rightness of God. For Christ is the end  
of the law to rightness to each one that believes.

Moses writes of the rightness that comes from the law,

“The man who does it shall live by it.”

But the rightness by faith says,

“Do not say in your heart,  
‘Who will go up to heaven? (that is, to bring Christ  
down).

Or,

‘Who will go down to the Abyss?’ (that is, to bring  
Christ again from the dead).”

But what does it say?

“The word is near you,  
in your mouth  
and in your heart.”

That is, the word of faith that we preach. For if you confess with your mouth Christ Jesus, and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart to rightness and confesses with the mouth to salvation. For the writings say,

“Everyone who believes on him will not be put to shame.”

For there is no difference between Jew or Greek. For he is Lord of all. His riches are for everyone who calls upon him, for,

“Whoever calls upon the name of the Lord will be saved.”

Then how will they call upon him in whom they have not believed? And how will they believe on him of whom they have not heard? How will they hear without a preacher? Then how will they preach unless they are sent? As it is written,

“How beautiful are the feet of those who preach good news.”

But they have not all obeyed the good news. For Isaiah says,

“Lord, who has believed our message?”

Then believing is from hearing and hearing is about the things of Christ.

But I say, have they not all heard? They surely have. For,

“Their voice has gone out to all the earth and their words to the end of the world.”

Again I say, did not Israel know? First Moses says,

“I will make you jealous with a nobody people.  
I will anger you with an unlearned people.”

And Isaiah grew bold and said,

“I have been found of those who did not look for me,  
I have been made plain to those who did not ask for me.”

But he says of Israel,

“All day long I have stretched out my hand to a

disobedient and complaining people.”

So I ask, has God set aside his people? It never was. For I am myself an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not set aside his people whom he knew beforehand. Do you not know what it says in the writings when Elijah begged God for Israel?

“Lord, they have killed your prophets,  
they have torn down your altars,  
and I only am left alone  
and they hunt for my life.”

But what did God answer him?

“I have kept for myself seven thousand men who  
have not bent the knee to Baal.”

So in the same way, at this present time, there is a remnant, chosen by favor.

If it is by favor, it is not from works, or else favor would not be favor. So what? What Israel carefully looked for, that it did not find. The chosen found it. But the rest were hardened. As it is written,

“God gave them a spirit of sleepiness,  
eyes that see not  
and ears that hear not,  
even to this very day.”

And David says,

“Let their feast become a snare and a trap,  
a scandal and repayment for them.  
Darken their eyes so they may not see  
and bend their backs always.”

So I say, have they stumbled as far as to fall? It never was. But by their stepping aside salvation has come to the pagans, so as to make them jealous. Now if their stepping aside means riches to the world and their failure riches to the pagans, how much more their completion.

Now I am speaking to you pagans. For as I am a missionary to the pagans, I give glory to my service. I may make some of my flesh jealous and so save some of them. If their rejection means reconciliation of the world, what will their bringing back mean but life from the dead? For if the first fruit dough is holy, so is the loaf. And if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the fat of the olive root, do not boast of the branch. You do not support the root, but the root you. You will say, "The branches were broken off that I might be grafted in." Very good. They were broken off because of unbelief that you might stand by faith. Do not be puffed up, but fear. For if God did not spare the natural branches, neither will he spare you. Then look at the kindness and severity of God. Severity toward the fallen ones, but kindness of God to you, if you stay in that kindness. If you do not, you will be cut off. Even they, if they do not keep on in their unbelief, will be grafted back in. For God has power to graft them back in again. For if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted into their own olive tree?

Brothers, I do not want you ignorant of this mystery, so you will not be wise in your own imaginations, that a hardening has come upon a part of Israel until the completion of the pagans comes. In this way all Israel will be saved, as it is written,

"The deliverer will come from Zion.

He will turn away Jacob from ungodliness.

And this will be my agreement with them  
when I take away their sins."

They are enemies for your sake, concerning the good news. But concerning choice, they are beloved because of the fathers. For the gifts and calling of God cannot be cut off. For as you once were disobedient to God but now have received mercy because of their disobedience, so now they have been disobedient so that because of the mercy shown to you, they may now receive mercy. For God has called everyone to disobedience so that he might have mercy on each one.

O the depth of riches and wisdom and knowledge of God! How past finding out are his judgments and past reaching the end his ways. For who has known the Lord's mind? Or who has begun to tell him what to do? Or who gave to

him first? And paid him back? For from him and by him and to him are all things. To him is the glory forever.  
Amen.

For these reasons, I beg you, brothers, by the mercies of God, that you offer your bodies a living sacrifice. One that is holy and pleasing to God. This is your reasonable service. And do not be patterned after this age. Be completely made over by the renewing of your minds to your proving what the good and best and complete will of God is.

For I say by the favor given to me to each one who is among you not to think more highly than he ought to think, but to think without intoxication as God has measured to each one the measure of faith. For now as we have many members in one body but all members do not do the same thing; so now we many are one body in Christ; so that we are members of each other. Now we have different gifts according to the special favors given us; whether prophesy according to understanding of faith, or of service on serving, or of teaching on teaching, or of encouragement on encouraging. He who gives, in plainness, he who pioneers, be alert. He who is merciful, be cheerful.

Let love be without stage playing. Hate fiercely the evil. Hang on to the good. Let brotherly love toward each other be tender. Choose others for honor. Be alert, not unready. Be boiling hot in spirit. Be the Lord's slave. Rejoice in hope. Have endurance in persecution. Keep right on praying. Share the needs of the saints. Hunt to entertain strangers.

Bless those who persecute you. Bless and curse not. Rejoice with those who rejoice. Weep with those who weep.

Treat everyone alike. Do not pay special attention to important persons, but go about with humble ones. Do not be self important. Never pay back evil with evil. Lay plans for the good of all people. As much as you have power within you, be at peace with all men.

Do not avenge yourselves, beloved, instead leave anger alone. For it is written.

“‘To me is revenge.

I will pay back,’ says the Lord.”

But if your enemy is hungry, feed him. If he is thirsty, give him a drink. If you do this you will heap coals of fire on his head. Do not let evil beat you but beat evil with good.

Let every soul be obedient to best authority. For there is no authority except under God. That is, those who have come to obedience under God. So, whoever stands against this authority, stands against the command of God. Those who do stand against will get judgment to themselves. For officials do not scare good works, but bad. Do you wish not to fear the authority? Do good and you will have praise from it. For God is Servant for good. But if you do bad, fear. He does not carry the sword uselessly. For God is Servant, giving judgment to wrath to bad practicers. So we must come to obedience, not just because of wrath, but also because of conscience.

That is why you pay taxes. They are God's workmen for this reason.

Pay all your debts; taxes to the taxes, fees to the fees, honor to the honor, fear to the fear.

Owe no debts except to love each other. For he who loves another has already completed the law. For,

“Do not commit adultery, do not kill, do not steal,  
do not want the wrong thing.”

and any other commandment is headed up in this word,  
“Love your neighbor as yourself.”

Love does not work hurt to the neighbor. Then love is the completion of the law.

Besides this, you know what time it is. The hour has come to get up from sleep, for salvation is nearer to us now than when we first believed. The night has passed and day is come. So let us take off the works of darkness and put on the clothing of light. Let us go about decently, as in the day, not in overeating and drunkenness, not in fooling around and carelessness, not in arguments and hate the neighbors. But put on the Lord Jesus Christ, and do not get ready to please the whims of the flesh.

Welcome the weak in faith, but not with uncertain arguments. One believes he may eat anything, but the weak



one eats only vegetables. Do not let the one who eats belittle the one who does not eat. Nor let the noneater find fault with the eater. God has welcomed him. Who are you to judge another person's servant? He stands or falls to his own master. And he will be made to stand, for the Master is able to make him stand.

One person says one day is better than another, while another says they are all the same. Let each one be convinced in his own mind. He who keeps the day keeps it to the Lord. He who eats, eats to the Lord, for he gives thanks to God. And he who does not eat, does not eat to the Lord, and gives thanks to God. For no one lives of himself and no one dies of himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then if we live or if we die, we belong to the Lord. For the reason why Christ both died and lived again is so that he might be Lord both of the dead and living.

Why do you find fault with your brother? Or why do you look down on your brother? For we shall all stand before the Judgment Seat of God. For it is written.

“‘As I live,’ says the Lord, ‘every knee shall bow to me and every tongue will give praise to God!’”  
So then each one of us will give his own report to God

So then let us never again find fault with one another. But rather let us make up our minds not to put a stumbling block or offense before our brother.

I know and am persuaded in the Lord Jesus that nothing is unclean of itself. But if anyone thinks anything is unclean, it is unclean to him. For if your brother is hurt by what you eat, you are no longer walking in love. Do not let what you eat destroy that one for whom Christ died. Then do not let what is good to you be slandered. For the Kingdom of God is not feasting and drinking, but justice and peace and joy in the Holy Spirit. For he who serves the Lord like this is pleasing to God and thought well of by men. So then let us hunt patiently the things that belong to peace and what builds each other up. Do not because of food destroy the work of God.

Everything is surely clean, but it is wrong for a man to make one fall by what he eats. Then it is right not to

eat meat nor to drink wine nor do anything that makes your brother stumble. Keep what faith you have between you and God. Happy is he who does not find fault with what he says is right. But the one who is uncertain is condemned if he eats because it is not of faith. Whatever is not of faith is sin.

We who are strong are indebted to carry the loads of the weak, and not to please ourselves. Each one of us should please his neighbor for good toward building up. For Christ did not please himself, as it is written,

“The yackety yak of those who yaked at you, fell on me.”

For everything that was written in the days before was written for teaching, so that by the dependability and encouragement of the writings, we might have hope. May the God of Dependableness and Encouragement give you that harmony with each other according to Christ Jesus. Then you may together with one voice praise the God and Father of our Lord Jesus Christ.

Then welcome each other as Christ has welcomed us to the glory of God. For I tell you that Christ was made a servant to the circumcised to make sure the promises to the Fathers that the pagans might praise God for his mercies. As it is written,

“For this reason I will praise you among the pagans and will sing to your name.”

And again it says,

“Rejoice, pagans, with his people.”

And again,

“Praise the Lord, all the pagans, and let all the people praise him.”

And again, Isaiah says,

“The root of Jesse shall come and he who rises to govern the pagans, in him shall the pagans hope.”

May the God of Hope fill you with all favor and peace in believing, so that you may have a surplus of hope in the power of the Holy Spirit.

Now I am, myself, persuaded about you, my brothers, that you are also full of goodness, yourselves, that you are filled full of all knowledge and that you are able to reason

with one another. So I wrote you more boldly, in part, to remind you about the favor given to me from God for me to be a minister of Christ Jesus to the pagans. For I worked in the holy service of the good news of God, so that the offering of the pagans might be well pleasing and made holy by the Holy Spirit. So then I have boasting in Christ Jesus about the things belonging to God. For I will not dare to say anything about what Christ did by me to the obedience of the pagans, by word and work, in powerful signs and wonders in the power of the Holy Spirit. Because of this I have fully preached the good news of Christ from Jerusalem and all around Illyrium. For I wanted very much to preach the good news where Christ was not named so that I would not build on another foundation. But as it has been written,

“Those to whom he has not been preached will see,  
and those who have not heard will understand.”

Now I was hindered many times from coming to you. But now there is no more place for me around here. And I have wanted to come to you for many years. So now whenever I can go to Spain, I hope to come by to see you and to be sent on by you if you first fill my needs in part. But I am going to Jerusalem now to serve the saints. For it pleased Macedonia and Achaia to share in the fellowship of the poor saints at Jerusalem. For they were pleased and in debt to them. For if the pagans shared in their spiritual things, they ought to share their bodily needs. So when I have finished this and sealed this fruit, I will come by you into Spain. For when I come I know that I will come in the fullness of the blessing of Christ.

Now, brothers, I beg you by the Lord Jesus Christ, and by the Holy Spirit, agonize together with me in prayer to God for me that I may be kept from the unbelievers in Judea and that my service in Jerusalem may be well received by the saints. Then I can come to you in joy and rest a while with you.

The God of Peace be with you all.

Amen.

Now I recommend to you our sister Phoebe. She is a deaconness in the Church of Cencrae. May you welcome her in the Lord as holy ones should. And help her in whatever

she needs from you, for she has been the helper of many and of me.

Greet Prisca and Aquila, my fellow-workers in Christ Jesus. They also risked their necks for my life. For this, not only I, but all the churches of the pagans give thanks. Greet also the church in their house. Greet my beloved Epainetus. He was the first in Asia for Christ. Greet Marian, who worked among you. Greet Andronicus and Junius, my relatives and fellow prisoners. They are well thought of among the missionaries. And they were in Christ before me. Greet Ampliatus, my beloved in the Lord. Greet Urbanus, my fellow worker in Christ and my beloved Stachyus. Greet Apellas, who is approved in the Lord. Greet those of the family of Aristabalus. Greet my kinsman Herodius. Greet those in the Lord of the family of Narcissus. Greet Tryphena and Tryphosa, workers in the Lord. Greet the beloved Persis, who has worked hard in the Lord. Greet Rufus who is noted in the Lord and his mother and mine. Greet Asyncretus, Phlegon, Hermes, Patrobas, Herman, and the brothers who are with them. Greet Philologus and Julian, Nereus and his sister, and Olympass and all the holy ones with them. Greet each other with a holy kiss. All the churches of Christ greet you.

Now I beg you, brothers, notice those who make divisions and trouble about the teaching you have been taught. Stay away from them. For such people do not serve the Lord our Christ, but their own stomachs. For they fool the simple minded by high sounding words and smooth talk. For your obedience is known to all, so that I am happy about you. For I would have you wise about the good, but unskilled about the evil. Then the God of Peace will soon crush Satan under your feet.

The favor of our Lord Jesus be with you. Amen.

Timothy, my fellow-worker, greets you. Also Luke and Jason and Sosipator, my fellow-workers.

I, Tertius, who writes this letter, greet you in the Lord.

Zenas, my host, and all the church greet you.

Erastus, the City Treasurer, and his brother Cauartos greet you.

Now to him who has power to make you stand according

to my good news and the preaching of Jesus Christ, according to the revelation of the mystery kept secret in times of the ages, but made plain now and by prophetic writings and according to commands of the Everlasting God made known to all nations to obedience to the faith, to the Only Wise God, by Jesus Christ, be glory forever.

Amen.

## *I CORINTHIANS*

Paul, called Missionary of Jesus Christ, according to the will of God, and Brother Sosthenes, to the church of God in Corinth that was made holy in Christ Jesus, called Saints, with all those calling upon the name of the Lord in all places, both theirs and ours: Favor to you and peace from our Father God and Lord Jesus Christ.

I always thank God about you for the favor of God given to you in Christ Jesus, because you were enriched in everything in him; in all words and all knowledge, according to the witness of Jesus Christ, made firm in you. So you are not behind in a single gift while you are waiting for the revelation of our Lord Jesus Christ. He will also make you stand without fault to the end in the day of our Lord Jesus Christ. God is dependable who has called you into the fellowship of his Son, Jesus Christ our Lord.

Now I beg of you, brothers, by the name of our Lord Jesus Christ, that you all talk alike. Let there be no divisions among you. Let you all be knit together with the same mind and the same big idea. For it has been shown me about you, my brothers, from the household of Chloe, that there are quarrels among you. But I say this, that each one of you says, "I am of Paul," "But I am of Apollos," "But I am of Cephas," "But I am of Christ."

Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

I give thanks <sup>34</sup> that I baptized none of you but Crispus and Gaius. So no one can say that I baptized in my own name. But I did baptize the family of Stephen. I do not know if I baptized any one else. For Christ did not send me to baptize but to preach the good news; not in wisdom of words that would make useless the cross of Christ.

For the word of the cross is weak minded to those who are being destroyed. But to us who are being saved it is the power of God, for it was written,

“I destroy the wisdom of the wise ones and I will set aside the understanding of the understanding.”

Where is the wise? Where is the scholar? Where is the learned debater of this age? Did not God make the wisdom of this world weak minded? For since in the wisdom of God the world does not know God by wisdom; it pleased God by the weak mindedness of preaching to save those who are believing. For the Jews ask for a sign and the Greeks hunt for wisdom. But we preach Christ crucified. This is an insult to the Jews and weak mindedness to the pagans. But to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. So then the weak mindedness of God is wiser than men and the weakness of God is stronger than men.

You see your jobs, brothers. There are not many wise according to the flesh, not many powerful, not many well born. But God has chosen the weak minded of the world that he might shame the strong. And God has chosen the low born, the worthless, the trash, to set aside the things that have being. That way, no flesh may boast before God. You are in Christ Jesus from him, who brot from God our wisdom, and made us just and holy and free because as it was written,

“He who boasts, let him boast in the Lord.”

And, brothers, when I came to you, I did not come to you preaching big wise words the mystery of God. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and fear and much trembling. And my words and my preaching was not in big schoolbook words, but in spiritual proof and power, so that your faith would not be in people's schoolbooks, but in power of God.

But we do use schoolbooks among the graduates, but not books from this age, nor of the professors of this age that is falling apart. But we speak wisdom of God in hidden mystery, which God knew before the ages to our glory.

None of the big shots of this age knew this. If they had, they would not have crucified the Lord of Glory. For as it was written,

“Eyes have not seen and ears have not heard and it has not gone into hearts of people what God has prepared for those loving him.”

But God is revealed to us by the Spirit, for the Spirit examines everything, even the depth of God. Who knows the things of people except the spirit of the person in him? So no one knows the things of God except the Spirit of God. But we have not received the spirit of the world, but the Spirit from God, so that we might know the gifts given us of God.

So we do not speak in wise people words when we teach, but with spiritual teaching, comparing spiritual with spiritual. The soul of a person does not welcome the things of the Spirit of God, for they are weak minded to him. He has no power to know, because they are spiritually understood. But the spiritual understands everything. But no one understands him.

“For, who has known the mind of the Lord to be able to tell him what to do?”

But we have the mind of Christ.

And I, brothers, could not speak to you as spiritual, but as fleshly, as babies in Christ. I fed you milk, but no food, because you could not take it. You cannot even yet, because you are still fleshly. While there are still quarrels and envy among you, are you not fleshly and walk as men? For when someone says, “I am of Paul,” and another says, “I am of Apollos,” are you not men?

Now who is Apollos? And who is Paul? They are servants by whom you believed. Each one is as the Lord gave. I planted, Apollos watered. But God gave the crop.

So then neither is the planter anything, nor the waterer, but the crop is from God. The planter is one and so is the waterer. Each one will receive his own pay, according to his own work. For we are workers together with God. You are God’s farming, God’s building. According to the favor of God, given to me as a wise architect, I have laid the foundation and another builds on it. Let each one look out



how he builds. For no other foundation can be laid than that which is laid, that is, Jesus Christ. Now if any one builds on that foundation, gold, silver, precious stones, wood, grass, straw, each one's work will be shown up, for the day will tell about it. For it will be revealed in fire. And the fire will prove what kind each work is. If any one's work that he has built up stays, he will get his pay. If any one's work is burned up, he will suffer loss. Nevertheless he will be saved, although like from a fire.

Do you not know that you are God's Holy Place and that the Spirit of God lives in you? If anyone corrupts the Holy Place of God, God will corrupt that one. For the Holy Place is holy, which you are.

Let no one fool himself. If anyone among you thinks himself to be wise in this age, let him become crazy so that he may become wise. For the wisdom of this world is craziness before God. For it has been written,

"He traps the wise in their own tricks;" and again.

"The Lord knows the reasonings of the wise that they are useless."

So then let no one boast in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life or death, or present or future. All are yours. You are Christ's and Christ is God's. So let us count a man as an attendant of Christ and an overseer of the mysteries of God. • As for the rest, it is required of an overseer that he be found faithful. But for me, it is the smallest matter that I am judged by you or by human time. Neither do I examine myself nor do I know of anything in myself. These things do not make me just. It is the Lord who examines me. So do not judge anything before the time, until when the Lord shall come. He will then bring to light the hidden things of darkness and make plain the thoughts of the heart. Then each one will receive praise from God.

Now because of these things, brothers, I use Apollos and myself as examples for you. May you learn from us not to think higher than what is written, so one may not be puffed up against another. For who makes you different? What do you have you did not receive? Now if you received it, why boast about what you do not get? Do you not have

more than enough? Are you not already enriched? Have you not reigned as kings without us? I truly wish that you did reign and that we reigned with you. For I think God has set us missionaries last as appointed to death. For we have become a bloody show in the world before both heavenly messengers and men. We are weak minded because of Christ. But you are intelligent in Christ. We are weak but you are strong. You are wonderful but we are without honor. To this very hour we are both hungry and thirsty and naked and are slapped down and we wander without a home and we do hard work with our own hands. When we are bawled out, we bless. When we are persecuted, we take it. When we are slandered, we beg. We have become the cast-off of the world until now. We are the off-scouring of all.

I do not write this to shame you, but as my beloved children, I give you gentle warning. For even if you have ten thousand teachers in Christ, you do not have many fathers. For you were born in Christ Jesus by me according to the good news. So I beg you, be imitators of me. That is why I sent Timothy to you. He is my beloved child and faithful in the Lord. He will remind you of my ways in Christ Jesus as I always teach in every church.

Now some are puffed up as though I would never come to you. But I will come to you soon if the Lord permits. Then I will know, not the word of those who are puffed up, but the power. For the kingdom of God is not in word but in power. What do you want? Shall I come to you with a rod? Or in love and a spirit of gentleness?

It is commonly talked about that there is immorality among you. And such immorality as even the pagans would not name, so that someone has his own father's wife. And you are puffed up and did not rather mourn, so that he who did this thing might be taken away from among you. But I, although absent in body, yet present in spirit, as being present, have already judged in the name of our Lord Jesus him who has done this thing. When you have met together in my spirit, in the power of our Lord Jesus, turn this one over to Satan for the ruin of the flesh, so the spirit may be saved in the day of the Lord. Your boasting is not good.

Do you not know that a little yeast raises the whole lump? Houseclean the old yeast that you may be a new lump, because you are unraised. So now we may celebrate our Passover, because also Christ our Passover was sacrificed. Not with the old yeast, nor with the yeast of meanness and wickedness, but with unraised purity and truth.

I wrote to you in the letter not to visit around with immoral ones of this world, or with stingy and money grabbers, or idol servers; for then you would need to go out of this world. But now I write to you not to visit around with any brother who purposely is immoral or money grabber. Do not even eat with such a one. For why should I judge those outside? Should you not judge those inside? Will not God judge those outside? So put out that wicked person from among yourselves.

Dares any of you who has something against another go to law before the unjust and not before the holy ones? Do you not know that the holy ones will judge the world? If you will judge the world, are you unfit to judge these small things? Do you know that you will judge the things of this life? If you must judge the things of this life, why do you not appoint someone who has the least popularity in the church? I speak to you for shame. Is there not one wise man among you who is able to judge between his brothers? But does brother go to law with brother and that before unbelievers? Now there is certainly already a fault among you that you have law-suits with each other. Why not rather take an injustice? Why not rather be cheated? But you are unjust and cheat and you do it to your brothers. Do you not know that the unjust will never inherit the Kingdom of God? Do not be deceived. Neither immoral, nor idol servers, nor home breakers, nor perverted as women, nor perverted with men, nor thieves, nor stingy, nor drunkards, nor abusive speakers, nor money grabbers will inherit the Kingdom of God. And some of you used to be these things. But you were washed, you were made holy, you were made just in the name of our Lord Jesus Christ and in the Spirit of our God.

All things are lawful to me. But not everything is useful. All things are lawful to me, but I will not be brought under

the authority of any thing. Foods are for the stomach and the stomach is for foods. But God will judge both it and them. The body is not for immorality, but for the Lord, and the Lord for the body. For the God and Lord raised us up and will raise us up by his power.

Do you not know that your bodies are members of Christ? Then how can you take the members of Christ and make them members of an immoral person? It must not be. Do you not know that he who is joined to an immoral person is one body? For he says,

“The two shall be one body.”

Then he who is joined to the Lord is one spirit. Hurry away from immorality. Every sin that a man does is outside his own body. Do you not know that your body is the holy place of the Holy Spirit that you have from God? And that you are not your own, but bought with a price? So then glorify God in your bodies.

Now concerning the things you wrote me: It is good for a man not to touch a woman. But because of immorality, let each have his own wife and each her own husband. The man should give his wife her marriage rights and also the woman her husband. The wife does not have authority over her own body, but the husband. In the same way, the husband does not have authority over his own body, but the wife. Do not push each other away unless you agree for a time of fasting and prayer. Then meet again in one place so Satan may not test you because of your lack of self control. I say this as a permission, not as a command. I wish that all men were like myself. But each one has his own gift from God; One this and another that. But I say to the unmarried and widowed that it is good if they would stay like I am. But if they do not have self control, let them marry. It is better to marry than to burn.

But I charge to the married, yet not I, but the Lord, the wife may not divorce her husband. But if they are divorced, let them not remarry. Or else be re-united with her husband — and the husband may not leave his wife. Now I say the rest, not the Lord. If a brother has an unbelieving wife and she is willing to live with him, let the man not leave her. And if a wife has an unbelieving husband and he is

willing to live with her, let her not leave the man. For the unbelieving husband is made holy in his wife and the unbelieving wife is made holy in the brother. Otherwise then, your children would be unclean. But now they are holy. But if the unbeliever separates himself, let him separate himself. The brother or sister is not in slavery in such a case, but God has called us in peace. For what do you know, woman, you might save your husband? Or what do you know, man, you might save your wife? Only let each one walk as the Lord has divided to him and God has called him. This is what I command in all the churches.

Was anyone called after he was circumcised? Let him not be uncircumcised. For circumcision is nothing and uncircumcision is nothing, but keeping God's commands. Let each one stay in the work in which he was called. Were you called a slave? Do not let it worry you. But and if you are able to become free, you had better use it. For he who is called a slave in the Lord, he is the Lord's freeman. In the same way, he who is called a freeman is the Lord's slave. You were bought with a price. Do not become slaves of men. Brothers, let each one stay with God in the work in which he was called.

Now I have nothing to write from the Lord to the unmarried. But I give my opinion as one whom you may depend upon by the Lord's mercy. I think it is good for a man to be so because of the present depression. Are you engaged to a woman? Do not try to break it. Is your engagement broken? Do not look for another woman. Now if you have married, you have not sinned. And if a girl has married, she has not sinned. But she will have great trouble in the flesh, but I would spare you. But I say, brothers, the time is short. From now on, let him who is married live as though he were not. And those who mourn, as not mourning. And those who rejoice as not rejoicing. And those buying as not owning anything. And those using this world as those not using it for their own. For the pattern of this world is passing away.

I wish that everyone could be without worry. He who is unmarried cares for the things of the Lord, how he may please the Lord. But the married cares for the things of

this world, how he may please his wife, and is divided. And the unmarried women and girls care for the things of the Lord, so that they may be holy in both body and in spirit. But the married woman cares for the things of the world, that she may please her husband. But I say these things to you for your own profit, not to tie you down, but to make for usefulness and harmony with the Lord. If any one thinks he is out of line in his self control and is past his prime, let him do what he thinks ought to be done. Let him get married. He does not sin. But he who is upright in heart, having his wishes under authority, decides in his heart to keep his own self control, does well. So he who marries a girl to whom he is engaged, does well. And he who does not get married, does better.

A woman is bound to her husband as long as he lives. But if her husband is fallen asleep, she is free to marry whomever she wishes, only in the Lord. But I think she is happier if she stays as she is. And I think I also have the Spirit of God.

Now we know we have all knowledge about things sacrificed to idols. Knowledge blows up, but love builds up. If anyone thinks he has known anything, he has known nothing yet like he will have to know. But if anyone loves God it will be made known to him.

Now about eating things sacrificed to idols, we know that an idol is nothing in this world and that there is no other God but One. Even though in fact there are things called gods, whether they are in heaven or on earth, as there are many gods and many lords. But we have one God, the Father, from whom are all things and we for him. And there is one Lord Jesus Christ by whom are all things and we by him. But this knowledge is not in all people. Some even yet eat things sacrificed to an idol with the idea that it is an idol. As their conscience is weak it is polluted. But food does not recommend us to God. Now if we do not eat we do not come short, nor if we eat do we have an advantage. But watch that this authority of yours does not become an occasion of stumbling to those who are weak. For if anyone who does not have this knowledge sees you sitting to eat in an idol shop, how will the conscience of

the weak one be built up to eat things sacrificed to idols? And the weak brother for whom Christ died will be destroyed by your knowledge. Now when you sin like this against the brothers and hurt their weak conscience, you sin against Christ. So then if food insults my brother, I will eat no flesh forever. I will not insult my brother.

Am I not a free man? Am I not a missionary? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not a missionary to others, I am at least one to you. For you are the seal of my missionary work in the Lord.

This is my defense to those who would examine me: Do we not have authority to eat and drink? Do we not have authority to lead about a sister or wife, as do the other missionaries, and the brothers of the Lord and Cephas? Or is it only I and Barnabas who do not have authority not to work? Who serves as a soldier at his own expense at any time? Who plants a vineyard and never eats its fruit? Or who tends a flock and does not eat of the milk of the flock? I do not say these things as a man. For does not the Law say this? For it is written in the law of Moses,

“You shall not muzzle the ox threshing out the grain.” Does God care for the oxen, or does he care particularly for us? Now it was written for us, that he who plows should plow in hope and he should thresh with hope of sharing in it.

If we sowed spiritual things to you, is it a great matter if we harvest your fleshly things? If others share this authority over you, do not we much more? But we did not use this authority. Instead we bear all things that we do not give a hindrance to the good news of Christ. Do you not know that they who work with sacred things eat of the Holy Place? And they who serve at the altar have their share with the altar? In the same way the Lord established that they who preach the good news should live of the good news.

But I have used none of these things. And I do not write these things so this will be done for me. For it is better for me to die than any one should make my boasting empty. For if I preach the good news, it is not for me to boast, for necessity is laid upon me. For sorrow to me if I do not

preach the good news. For if I do this willingly I have pay coming. But if unwilling, I have official duties put upon me. So where is my pay? It is that I can preach the good news without cost. Then I do not take full advantage of my right as a preacher.

Though I am free from all persons, yet I have made myself a slave so that I might gain more. I have become a Jew as a Jew that I might win Jews. To those under the law, that I might win those under the law. To those without the law of God, but under the law of Christ. Then I may win those without the law. To the weak I have become weak that I might win the weak. I have become everything to all persons that I might win some of all. And I do all this because of the good news, that I might become a fellow sharer of it.

Do you not know that everyone who runs in a race course runs? But only one wins the prize. Then you run so you may win. Now everyone that enters the contest has self control in all things. They do it to win a perishable crown, but we an imperishable one. So I run as not uncertainly and I box as not fanning the air. But I discipline my body and bring it under control, lest I preach to others and be thrown out myself.

Now I would not have you ignorant, brothers, that our fathers were all under the cloud and all passed through the sea. And they were all baptized to Moses in the cloud and in the sea. All ate the same spiritual food and all drank the same spiritual drink. For they drank of the spiritual rock that followed them. That rock was Christ. Yet God was not well pleased with most of them, for they were scattered in the desert.

Now these things become types for us so that we might not long for evil things as they longed for them. Neither be idol servers as some of them were. As it is written,

“The people sat down to eat and drink  
and rose up to act like children.”

Neither be immoral as some of them were immoral and fell in one day twenty-three thousand. Neither test Christ as some of them tested and were destroyed of the poison snakes. Neither keep complaining as some kept complaining



and were destroyed by the Destroyer.

Now all the types came to be for a warning to us. They were written for our teaching—we to whom the completion of the age has come. So now let him who thinks he stands, look out that he does not fall. There is no testing taken you except what belongs to man. But God is faithful. He will not let you be tested beyond what you are able. He will also give the way out with the testing so that you will be able to carry it.

Because of this, my beloved, run away from idol service. I speak as to intelligent persons. Think over what I say. Is not the cup of blessing that we bless the fellowship of the blood of Christ? Is not the bread that we break the fellowship of the body of Christ? As there is one bread, we are one body, though many. For all eat of one bread.

Look at Israel according to the flesh. Do not those who eat the sacrifice have fellowship with the altar? So what do I say? Is an idol sacrifice anything or an idol anything? But what the pagans sacrifice is to demons and not to God. But I do not wish you to be sharers in fellowship with demons. You cannot drink the cup of Christ and the cup of demons. You cannot eat at the table of the Lord and the table of demons. Or do we wish to stir up the Lord to jealousy? Is he not stronger than we?

All things are lawful. But everything is not worth what it costs. All things are lawful. But everything does not build up. Let not each one just look out for himself. But let each one care for the other.

Eat everything that is sold in the market and ask no questions because of conscience. For,

“The earth is the Lord’s and its fullness.”

If anyone who is an unbeliever invites you and you care to go, eat what is set before you and ask no questions because of conscience. But if anyone says to you, “This is temple sacrifice.” Then do not eat it for his sake and for his conscience. I do not say for your conscience, but another one’s.

Now why should my freedom to eat be judged by some other person’s conscience when I have eaten with thanksgiving? Why should I be slandered for what I give thanks!

So whatever you eat or whatever you drink, or whatever you do, do everything to the glory of God. Do nothing that will make either the Jews or Greeks or the Church of God stumble. I do not try to please myself, but many, so that they may be saved.

Copy me, as I do Christ.

I praise you because you remember all I taught you and you keep the teaching. But I want you to know that the man is the head of all things as Christ is. Man is the head of woman. But the head of Christ is God. Any man who prays or preaches with his head covered dishonors his head. But if a woman prays or preaches with her head uncovered, it is as much a disgrace as if she had her head shaved. For if a woman will not keep her head covered, let her have her hair cut off also. But if it is a disgrace for a woman to have her head shaved or her hair cut off, let her keep her head covered. For a man ought not to wear anything on his head for he has the glory of God. But the woman is the glory of man. For man did not come from woman, but woman from man. That is why a woman ought to have authority over her head because of the messengers. But neither is woman without man nor is man without woman in the Lord. For as woman came from man so man came by woman; but everything is from God. Decide for yourselves. Is it the thing for a woman to offer prayer with her head uncovered? Does not custom teach us that for a man to have his hair long is a dishonor? And that it is a glory to the woman to have long hair? For her hair is given her for a covering. But if anyone wants to argue about this, we have no other habits. Neither does the Church of God.

Now I cannot compliment you with encouragement for you get worse instead of better in your meetings. First, when you meet in church, I hear that you break up into little groups. It looks like I have to believe it. There has to be groups among you or you would not have so many popular leaders. For when you meet together you do not eat the Lord's supper. For each one goes ahead eating his own meal. This one is hungry and that one gets drunk. Do you not have houses in which to eat and drink? Do you

not insult the Church of God and hurt those who have nothing? What shall I say to you? Shall I compliment you? There is no compliment in this.

For I received from the Lord what I have already given you. For in the same night that he was betrayed, the Lord Jesus took bread and when he had given thanks, he broke it. And he said, "This is my body for you. Eat this in remembrance of me."

In the same way after supper he took the cup. He said, "This is the new Agreement in my blood. Do this in remembrance of me as often as you drink it."

For as often as you eat this bread and drink this cup you preach the Lord's death until he comes. So then whoever eats the bread or drinks the cup of the Lord unfitly will be guilty of the body and blood of the Lord.

Let a man examine himself and then eat from the bread and drink from the cup. For he who eats and drinks without recognizing the Lord's body eats and drinks judgment to himself. That is why many of you are weak and sick and some have died. For if we have judged ourselves all over, we may not be judged. For when the Lord judges us, we are corrected so that we may not be judged by the Lord.

So then, my brothers, when you meet together to eat, wait for one another. If anyone is hungry, let him eat at home. You do not want to come together to be condemned. I will take care of the other things when I come.

Now brothers, I do not want you to be ignorant about spiritual gifts. You know that when you were pagans that you were led away to dumb idols just any way you were led. So I want you to know that no one ever says, "Jesus be damned," by the Spirit of God. And no one can say, "Jesus is Lord," except by the Holy Spirit.

Now there are many kinds of gifts by the same Spirit. There are many ways to serve and the same Lord. There are many ways to work but it is the same God who moves to work everything in every person. To each one is given the outward show of the Spirit for the good of every one together. So then the words of wisdom are given to one and the words of knowledge to another by the same Spirit. To another is given faith by the same Spirit. The same

Spirit gives to another the gift of healing, to another the power to work, but to another prophesy, to another, the power to know the difference between spirits, to another, kinds of tongues, to another the interpretation of tongues. Now all these are made to work by one and the same Spirit. And the Spirit gives out to each one as he wills.

For just like there is one body and it has many members and all the many members are one body, so also is Christ. For in one Spirit we were all baptized into one body. We were all made to drink of one spirit, whether Jews or Greek, or slave or free. Also the body is not one member, but many. If the foot should say, "Because I am not the hand, I am not of the body, is it not of the body?" If the ear should say, "Because I am not the eye, I am not of the body," is it not then a part of the body? If the whole body were an eye, how would it hear? If the whole body were an ear, where would it smell?

Now God has put each one of the parts in the body as he pleased. But if it were all one member, where were the body? Now there are many members but one body. The eye cannot say to the hand, "I do not need you." Nor again can the head say to the feet, "I do not need you." Instead, the members of the body that seem to be the weaker are needed. The parts we think more dishonorable, we pour out on them more abundant honor. Our uglier parts we make the more beautiful, because our more beautiful parts have no need. But God has balanced the body together so that the parts lacking get the larger amount of honor. This is so there may be no division in the body, but that each member might care for every other member. So if one member suffers, every member suffers. If one member is honored all members are happy with it.

Now you are the body of Christ and members of each other. And God has set certain ones in the church; first missionaries, second prophets, third teachers, then powerful works, then gifts of healing, relief work, counseling, gifts of tongues.

Are all missionaries? Are all prophets? Are all teachers? Are all powerful workers? Have all the gifts of healing? Are all speakers in tongues? Does everyone interpret?

But want most the greatest gift.

And I still show you a better way: If I speak with the tongues of men and of heavenly messengers and have not love, I have become echoing brass or wordless cymbal. If I prophesy and if I know all mysteries and all knowledge and if I have all faith so that I could move mountains but do not have love, I am nothing. If I give away all I have for food and even give my body that I may glory but do not have love, it is worth nothing to me.

Love has great patience. Love is pleasantly useful, is not flighty, is not a blowhard, is not full of wind, is not bad mannered, is not always looking for something that belongs to it, does not have tantrums, does not study the bad, does not joy in injustice, but rejoices together in the truth. It keeps still about everything, believes everything, hopes everything, always unswerving.

Love never falls flat. But wherever there are prophecies, they shall be made useless. Wherever there are tongues, they will stop. Wherever there is wisdom, it will be useless. For we know only a part and we prophesy only a part. But when the completed thing has come, that which is only a part will be made useless. When we were children,

we talked like children,  
we thought like children,  
we understood like children.

Now that we are men, the childish thing is useless. For now we see as in a scaly looking glass, but then face to face. Now we know only a part, then we will know as we are known. But now these three stay; faith, hope, love. But the greatest of these is love.

Hunt love. But desire earnestly rather the spiritual, but rather that you may prophesy. He who speaks in tongues does not talk to people but to God. No one understands, He speaks spiritual mysteries. But the one who prophesies speaks to men. He builds them up and cheers and encourages them. He who speaks in tongues builds himself up. But he who prophesies builds up the Church. I wish you all spoke with tongues. But I would rather that you prophesied. He who prophesies is greater than he who speaks with tongues, unless he interprets so that the Church may be built up.

But now, brothers, what good is it to you if I come to you speaking in tongues? That is, unless I speak to you in a revelation or wisdom or prophesy or teaching? Just as if there is a difference in lifeless sounds, as whistle or harp, who will know what is being whistled or being played? For if the trumpet gives an uncertain sound, who will get ready for battle? So also unless you use the tongue to give understandable words, who will know what you say? There are many kind of noises in the world, but none without its own sound. So then if I do not know the power of the sound I will be foreign to the one to whom I am speaking. He will also be foreign to me.

So now you, if you are concerned about spirits, hunt that your first concern is to build up the church. So let him who speaks with tongue, pray that he might interpret. For if I pray with tongues my spirit prays. My mind is blank.

So what? I will pray with the spirit. I will also pray with the mind. I will sing with the spirit, and I will sing with the mind. If anyone praises with the spirit, how shall he who is in the place of the unlearned, say Amen to the one praising, if he does not know what is said? Praise is good for you, but the other is not built up.

I thank God that I speak in tongues more than you all. But I would rather speak five words in the church with my mind to teach others than to say ten thousand words with tongues.

My brothers, do not be children in your minds, but be babies in badness. Be full grown in your minds, for it is written in the law,

“With other tongues and other lips I will speak to this people and they will not listen to me, says the Lord.”

So the tongues are a sign, not to believers, but to unbelievers, but prophesy is not to unbelievers, but to believers.

So then, if the whole church meets and everyone speaks in tongues, if an unbeliever or someone else comes in, will they not say you are crazy? But if everyone prophesies, if an unbeliever or someone else comes in, he is convicted by everyone. He is brought into judgment by everyone. The

secrets of his heart are made plain. He will fall on his face to worship God. He will say that God is among you.

Then how is it, brother? When you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, or has an interpretation. Let everything be done for building up. If anyone speaks in a tongue, let there be not more than two or three. Let each one take his turn and, let one interpret. But if there is no interpreter, let him keep silent in the church. Let each one speak to God.

Let two or three prophets speak and let the others talk over what is said. But if a revelation is made to another sitting there, let the first keep still. You can all prophesy one at a time so that each one may learn and everyone be encouraged. For the spirits of the prophets obey the prophets. For God is not a God of confusion, but of peace. It is like this in all the assemblies of the holy ones.

The women should keep quiet in the churches, for they are not allowed to talk. The law even says they should be kept in control. Let them ask their husbands at home, if they want to know anything. It is a shameful thing for a woman to talk in church.

Did God's word start with you? Are you the only ones who have it? If anyone thinks he is a prophet or spiritual, let him know that what I write to you is the command of the Lord. If anyone does not understand this, he is not understood. So then, my brothers, study hard to prophesy and do not hinder anyone to speak in tongues. Let everything be done decently and in order.

Now I would remind you, brothers, how I preached the good news to you and you took it. You also stand in it. You are saved by it, if you keep fast hold of the good word, unless you have believed without cause.

For I delivered to you first that which I received — that Christ died for our sins, according to the writings, and that he was buried, and that he arose the third day according to the writings. Also, that he was seen of Cephas, then by the Twelve. After this, he appeared to more than five hundred brothers at one time. Many are still with us. Then he appeared to James. Later, to all the Missionaries. Last of all, he appeared to me, as one born at the wrong time,

because I am not fit to be called a missionary because I persecuted the Church of God. But by the favor of God I am what I am. His favor was not wasted on me, because I worked harder than all of them. That is, not I, but the favor of God with me. Whether it was I or they, I preach this and you believe this.

But if Christ is preached that he is raised from the dead, how do some of you say that there is no raising of the dead? For if there is no raising of the dead, then Christ is not risen. So if Christ is not raised from the dead, our preaching is wasted and your faith is wasted. And, we are found false witnesses of God, because we witness that God has raised Christ, that is, if there is now no raising of the dead. If Christ is not raised, your faith is no good and you are still missing it. And, those who sleep in Christ are lost. If we had hope in Christ in this life only, we are the most down and out of all people.

But now Christ is raised from the dead and has become the first of the sleepers. For if death is by man, so by man is raising again of the dead. For as in Adam all die, so in Christ all are made alive, each one in his own time; first Christ, then those in the presence of Christ. Then the end, when is given the Kingdom of God and Father, when every official and authority and power is made useless. For he must rule until he puts all enemies under his feet. The last enemy to be made useless is death. For everything must be put under his feet.

When it is said that everything is put under him, that is except He who put everything under him. When everything is put under him, then the Son Himself will be put under him that puts everything under him so that God may be all in all.

So why are those baptisms made for the dead? If all the dead are not raised up, why be baptized for them? And why are we in danger every hour? Brothers, I die every day because of my boasting of you in Christ Jesus our Lord. What is it worth to me, if, speaking like a man, I have fought with wild animals in Ephesus? If the dead are not raised,

“Let us eat and let us drink, for tomorrow we die.”



Don't kid yourself. Bad company ruins good habits. Sober up to justice and do not sin. Some have no knowledge of God. I say this to your shame.

But some will ask, "How are the dead raised? With what kind of body will they come?" Foolish one, what you sow does not come to life unless it dies. What you sow is not what will grow, but a bare grain, maybe wheat or something else. But God gives it a body that pleases him. Each kind of seed has its own body. Not every flesh is the same flesh. There is one kind of men, another flesh of animals, another flesh of birds and another of fish. There are heavenly bodies and earthly bodies. But the glory of the heavenly is one and the glory of the earthly is the other. There is one glory of the sun, another glory of the moon, another glory of the stars; for star differs from star in glory.

So it is with the raising of the dead. What is sown, decays. It is raised unspoilable. It is sown in dishonor. It is raised in glory. It is sown in weakness. It is raised in power. It is sown a physical body. It is raised a spiritual body. If there is a physical body, there is also a spiritual body. For it was written.

"The first man, Adam, became a living being. The last Adam became a life giving spirit."

But the first is not the spiritual, but the being, afterward the spiritual. The first man was dust from the earth. The second man was from heaven. As the one of the dust, so also are those of dust. As the one of heaven, so also are those of heaven. As we have carried the likeness of dust, so also we must carry the likeness of heaven. But this I tell you, brothers, flesh and blood cannot inherit the kingdom of God, neither does the spoilable inherit the unspoilable.

Look, I tell you a mystery. We shall not all sleep, but we shall all be changed in an instant, in the batting of an eye, at the last trumpet sound, for the trumpet will sound and the dead will be raised unspoilable, and we shall be changed. For this spoilable must put on unspoilable and this dying put on undying. When this spoilable has put on unspoilable and this dying has put on undying, then has come about the word that was written,

“Death is swallowed up in victory.  
Where, O Death, is your victory?  
Where, O Death, is your sting?”

The sting of death is sin and, the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

So then, my beloved brothers, be dependable, immovable, always increase to overflowing in the work of the Lord, for you know that your work is not useless in the Lord.

Now a word about the collection for the holy ones: You do as I have directed the churches in Galatia. Let each one of you put something in the treasury every first of the week, as he may prosper. Then there will be no collection when I come. Then when I come, I will send those whom you recommend by letter to take your gift to Jerusalem. And if it seems right for me to go also, they will go with me.

I will come to you when I go through Macedonia, for I will come through Macedonia. I may stay a while, or even spend the winter with you. Then you can send me on to wherever I go. For I do not want to just stop in and see you. I want to stay a while with you, if the Lord will let me. But I will stay in Ephesus until Pentecost, for a great door for plenty of work is opened to me, and there are many who hinder.

Now when Timothy comes, help him to feel at home. He is doing the work of the Lord, the same as I. Let no one look down on him. Send him on his way in peace, so he may come back to me. I am expecting him with the brothers.

Now about our brother Apollos: I begged him much to come to you with the brothers. But it was not at all the plan for him to come now. But he will come when he has a good chance.

Keep alert. Stand in the faith. Have courage. Hold steady. Let everything you do be in love.

Now I remind you, brothers, the family of Stephen was the first one in Achaia and they have given themselves to the service of the holy ones. I wish you to respect such ones and all those who work together and labor.

I rejoice at the presence of Stephen and Fortunas, and Achaias, because they made up for your absence. They refreshed my spirit as they have yours. Honor such as these.

The Church of Asia send greetings. Aquila and Prisca greet you in the Lord with the church in their house. All the brothers greet you. Greet each other with a holy kiss. Greetings from my own hand.

Paul.

If anyone does not love the Lord, let him be anathema.

Our Lord Comes.

The favor of the Lord Jesus be with you.

My love with all you in Christ Jesus.

Amen.

## *II CORINTHIANS*

Paul, missionary of Christ Jesus by will of God and Brother Timothy, to the Church of God that is in Corinth, with all the saints that are in the whole of Achaia: Favor to you and peace from God our Father and Lord Jesus Christ.

Thank the God and Father of our Lord Jesus Christ the Father of mercies and God of all encouragement. It is he who encourages us in all our troubles. We then have power to encourage those who are in every trouble with the encouragement we ourselves get from God. For as we share greatly the sufferings of Christ, so also we share greatly his encouragement. If we are troubled, it is for your encouragement and salvation. If we are encouraged, it is for your encouragement to work your patience to the stirring up of the patience of those who are troubled by the way we are suffering.

For we do not want you to be ignorant, brothers, about the troubles that came on us in Asia. For we are so loaded beyond power that we lost hope of life. But we thought we had the sentence of death in ourselves, so that we should not trust in ourselves but in God who raises the dead. For he has delivered us from so great death and does deliver. We also hope in him that he will deliver. You also work with us by prayer so that many persons may give thanks for us for the gift.

For our boast, as we go about in the world and much more toward you, is the witness of our conscience to the way we went about the world. We acted with holiness and godly sincerity, and not in fleshly wisdom, but in the favor of God. For we write nothing else to you but what you read and you also understand. I hope that you will completely understand, for you know in part. For as we are your boasting, so also are you ours in the Day of our Lord Jesus.

Now the thing I was sure of was that I wanted to come to you first that you might have a double gift. I want to go by to Macedonia and come to you again from Macedonia and be sent on by you to Judea. When I planned this was I too hasty? Or did I plan according to the flesh to have my yes, yes, and my no, no? Now God is faithful that our word among you is not yes and no. For Jesus Christ the Son of God, who was preached among you by me and Sylvanus and Timothy, was not yes and no, but has been Yes in him. For whatever promises there are of God are Yes in him. They are Amen in him to the glory of God by us. Now he who establishes us with you is Christ. And God anoints us and seals us and gave us the down payment of the Spirit in our hearts.

But I call God to witness against my spirit. The reason I have not yet come to Corinth was to spare you. For we do not dictate your faith. We work together for your joy that your faith may stand. For I decided not to come to you again in grief. For if I hurt you who will gladden me except you whom I hurt?

I wrote like this to you so that when I come I may have joy from you instead of sorrow. For I trust that you all are my joy. I wrote to you out of much distress and trouble of heart through many tears. I do not want you to be grieved. But I want you to know the love that I have overflowing toward you.

If any one has hurt another, it is not me only. But not to make it too strong, he has hurt in some way all of you. It is enough for such a one that most people rebuke him. But it is better to forgive and encourage such a one. His greater grief should not swallow him up. So then I beg you to make proof of your love toward him. For this is why I wrote to you; that I might examine you to know if you are obedient in everything. But if anyone has cause of grief, it is not I, but in part, that I might not load you all with trouble.

That certain person has had enough punishment from the many. So you should rather forgive and encourage him. Unless you do, a certain one might be swallowed up with too much sorrow. I also forgive anything to whom you for-

give. For he whom I forgive, if I forgive anyone for you in the person of Christ. This is so Satan will not gain an advantage of you, for we are not ignorant of his tricks.

A door was opened to me by the Lord, when I came to Troy for the good news of Christ, by the Lord. I had no rest in my spirit because I did not find my brother Titus. But I took my leave of them and went out to Macedonia. Now, thanks be to God who always makes us to triumph in Christ. And he shows forth the perfume of his knowledge by us in every place. For Christ is a sweet smell for us to God to the saved ones and the destroyed ones. To these, a smell of death to death, but those a smell of life to life. And who is enough for these things? For we are not like the many who peddle the word of God, but as out in the open, but as of God in the right of God, we speak in Christ.

Do we begin again to push ourselves forward? Or are we like some others who need letters of recommendations for you or from you? You are our letter. You are written in our hearts. You are known and read of all persons. It is plain that you are a letter of Christ served by us. You are written, not with ink, but by the living Spirit of God, not on stone tablets, but on the fleshly heart tablets.

Now we have so much confidence through Christ toward God. But we are not able to ourselves to reason anything of ourselves. Our ability is of God. He has made us able servants of a new contract. This is not of letters but of the spirit. The letter kills. The Spirit gives life.

Now the service of death written on stone tablets was brought forth with so much glory that the children of Israel could not look at the face of Moses. His face had such great glory. This service is being made useless. Then how much more will the service of the Spirit be in glory? For if the service of judgment is glorious, much more overflowing is the service of justice glorious. For even there was no glory to that which had been made glorious in this case, because of the great erupting glory. For if that which is made useless is glorious, much more that which stays is in glory.

So we use such plain words because we have so great hope. We are not like Moses who put a veil over his face so the sons of Israel could not stare at the glory that is

made useless. But their minds were hardened. For the same veil stays even to this day when the old contract is read. That which is being made useless in Christ is not uncovered. But a veil lies on their hearts to this day when Moses is read. But the veil is taken away when they shall have turned to Christ. Now the Lord is the Spirit and there is freedom with the Spirit of the Lord. But we all gaze at the glory of the face of the Lord as in a mirror. We are transformed to the same image from glory to glory as from the Spirit of the Lord.

So then, because we have this service, according as we have received mercy, we do not get worn out. Instead, we have put away the hidden things of shame. We neither walk in double dealing nor trap with the word of God. But we make plain the truth to recommend ourselves to every man's conscience before God. But if our good news is covered it is covered in those who are being destroyed. For the God of this age has blinded the minds of the unbelieving. That is why the brightness of the good news of the glory of Christ does not shine forth to them. This glory is the image of God. We do not preach ourselves, but Christ Jesus, the Lord. But we are your slaves because of Jesus. For the God who spoke out of darkness shines light. He shone in our hearts by the brightness of the glory of God in the face of Christ.

But we have this treasure in clay pots. This so the overflowing of power might be of God and not from us. We are—in everything oppressed but not hemmed in. We are without resources but not entirely without resources.

We are hunted but not caught. We are thrown down but not destroyed. We are always carrying about in our bodies the death of Jesus, so the life of Jesus might be made plain in our bodies. For we who are living are always handed over to death because of Jesus so the life of Jesus may be made plain in our dying flesh. So then death works in us but life in you. So we have the spirit of faith, as it is written,

“I believed, so I have spoken.” We, ourselves, also believe and so we speak. For we know that he who raised up the Lord Jesus will also raise us up with Jesus and have us stand with you. For all things are for you so that the

favor overflowing through the thanksgiving of many may be made a surplus to the glory of God.

So then we do not grow tired. For if our outward man is hurt, yet our inward man is made new day after day. For this little persecution that is for a short time works together for us for an enormously erupting everlasting weight of glory. For we do not stare at the things that are seen, but the things that are not seen. For the things that are seen are for now, but the things that are not seen are everlasting.

For we know that if our tent home on earth is destroyed we have a building of God; a home not made with hands, everlasting in the heavens. For it is our desire to be clothed with our living place that is in heaven, so if when we are clothed, we will not be found naked. For those in this tent groan for their burdens. They do not wish to be unclothed, but clothed, so that this dying may be swallowed up of life. Now he who works out this same thing for us is God, who gives to us the down payment of the Spirit.

Then we are confident that while we are at home in the body we are away from home from the Lord. For we walk by faith, not by sight. We are pleased rather to be away from home in the body and at home with the Lord. So our ambition is, whether at home or away from home, to be well pleasing to him. For we will all have to be made plain before the Judgement Seat of the Christ, so that each one may receive there the things practiced in the body. This is according to whether he has done good or rotten.

So because we know the fear of the Lord we persuade men. We also have been made plain to God. And I hope that we have been made plain in your consciences. We are not recommending ourselves to you again. But we are offering you a chance to boast about us. This is so you may have something for those who boast in appearance and not in heart. For we are either crazy to God or sober minded to you. For the love of Christ keeps us in harmony because we decided this: that if one died for all, then all died. And he died for all that those who live should no longer live to themselves, but to him who died and rose again for them.



So then from now on we know no one according to the flesh. But if we did know Christ according to the flesh, now we no longer know him. So then if anyone is in Christ he is a new Creation. The old things have gone away. Look, he has become new. All things were of God, reconciling us to himself by Christ. And he has given to us the service of reconciliation. For God was in Christ reconciling the world to himself, not in voicing against them their falling aside. And he has settled in us the word of reconciliation.

So then we are ambassadors for Christ as though God is encouraging you by us. We beg you in the place of Christ, be reconciled to God. He who knew no sin was made sin for us, so that we might become Justice of God in Him.

But we are also working together to encourage you not to receive the favor of God uselessly. For he says,

“At the right time I listened to you and in the day of salvation I helped you.”

Look, now is the well accepted time. Now is the day of salvation. We do not give offense in anything so the service will not be blamed. Instead, we recommend ourselves as God’s servants in everything, in much long hours, in persecutions, in shortages, in hard times, in stripes, in jail, in riots, in work, in sleepless nights, in fasting, in pureness, in learning, in great patience, in gentleness, in the Holy Spirit, in love without stage playing, in true words, in the power of God, by the tools of justice on the right hand and left, thru praise and dishonor, thru bad report and good report, as deceived and true, as being unknown and well known, as dying and look, we live, as trained and not killed, as sorrowful and always rejoicing, as poor but making many rich, as having nothing yet owning everything.

Our mouths have been opened to you Corinthians. Our hearts have been enlarged. You are not held in by us. You are held in by your own feelings. May the same repayment be enlarged to you also. I speak as to children. And you grow up.

Do not be hooked up with unbelievers. For what share does justice have with lawlessness? And what fellowship has light with darkness? And what harmony has Christ with Beliar? What part has a believer with an unbeliever?

What agreement has the holy place of God with idols? For we are the holy place of the living God. As God said, "I will live in them and walk among them. And I will be their God and they will be my people. So, 'Come out from among them and be separated,' said the Lord, and touch not the unclean and I myself will welcome you, and I will be to you as a father and you will be to me as sons and daughters, says the Lord Almighty."

As we have these promises, beloved, let us cleanse ourselves from all pollution of the flesh and spirit. And let us entirely complete holiness in the fear of God.

Welcome us. We did no one wrong. We made no one lousy. We tricked no one. I do not say this to judge you. For I have said publicly that you are in our hearts to die together and to live together. Great is my boldness toward you. Great is my boasting about you. I am full to the brim with encouragement. I am overloaded with joy at all our troubles. For when we came to Macedonia, none of us had rest in our body. We were loaded down with troubles, fightings without and fears within. But the God who encourages the weary, encourages us by the presence of Titus. It was not only his presence but the encouraging things he said about you. He told us your desire, your mourning, your passion for me, so that I rejoiced the more. For if I grieved you in the letter I am not sorry, even if I was sorry that the letter grieved you even for an hour. But now I rejoice, not that you grieved but that you grieved to change of thinking. For you grieved according to God so that you might have no loss by us. For the sorrow of this world works together to death. For look, you sorrowed after this same thing according to God. How much it worked out your careful study, but explanation, but careful defense, but fear, but desire, but earnest work, but revenge. In every case you proved yourself to be pure toward the thing. So if I wrote to you, it was not for him who did wrong or who was wronged. It was to make plain your careful study for us to you before God. That is why we have been encouraged.

Our encouragement was greater rather at the joy of Titus, because all of you had refreshed his spirit. Now if I have boasted anything about him I was not put to shame. So as we spoke the truth to you in all things so also our boasting of Titus became true. And his affections are much greater towards you. He remembers all your obedience and how you welcomed him with fear and trembling. I rejoice that I am confident in you in everything.

We want you to know, brothers, about the favor of God that was shown in the churches of Macedonia. For in the great test of their troubles, there overflowed from their bubbling joy and their great poverty their wealth of generosity. For I witness that they gave according to their power and, more than their power. On their own authority they begged us with great earnestness for the favor and the fellowship with the service of the saints. We did not expect this. But first they gave their own selves to the Lord, and to us, according to the will of God. That is why we encouraged Titus to finish the gracious thing he has started among you. Now as you are very good in everything; in faith, in speech and knowledge and all careful work and love from us in you, be very good in this favor also.

I do not say this as an order. I do it to prove by the careful work of others the dependability of your love. For you know the favor of our Lord Jesus Christ. You know that he who was rich became poor for you, so that you might become rich by his poverty. I give an opinion in this, it is worth it to you not only to do it but to be willing to start before a year ago. So now finish what you are doing. As you were willing to start, so also you have been willing to finish. For if anyone is willing, what he has is accepted, not what he does not have. I do not mean that others should be eased and you loaded down, but equality. You have a surplus right now and they have little. So your surplus is for their poverty so there may be equality, as it is written,

“He that gathered much had nothing over,

And he that gathered little had no lack.”

Thank God for putting the same careful care for you in

the heart of Titus. He not only accepted your request, but was anxious to go to you of his own accord. We are sending with him the brother who is so well known for his preaching in all the churches. Not only that, but the churches have appointed him to travel with us in this good work that we are serving to the glory of the Lord and to show your readiness. We do not want anyone to blame us about this generous gift we are handling. For we want what is good, not only before the Lord, but also before men. We are sending with them also our brother whom we have tried out and found dependable in many things. He is now working harder than ever because he believes in you. Now Titus is my partner and fellow worker for you. Our brothers are also missionaries of the churches to the glory of Christ. So prove your love and our bragging about you before these men and before the churches.

Now it is not necessary for me to write to you about the service to the saints. I know how willing you are. I brag about you to the Macedonians that Achaia has been ready since last year and, your eagerness has stirred up some of them. But I am sending the brothers so that our bragging about you might not prove empty at this time. For I said you would be ready. If some Macedonian comes with me and finds you are not ready we will be ashamed, to say nothing of you, for being so confident. So I thought it was a good idea to encourage the brothers to go ahead to you and finish this gift we have been talking about before we get there. Then it will be a blessing and not a matter of stinginess.

Now this is how it is: he that sows thinly, thinly will harvest. He that sows a blessing, blessing will harvest. Each one give as he purposes in his heart, not out of sorrow or from pressure. For God loves the hilarious giver. For God has power to make every favor overflow toward you, so that always in all things you may have a surplus for every good work, as it is written,

“He scattered, he gave to the poor,  
His justice stays forever.”

Now may he who furnishes seed to the sower and bread to the eater, furnish and multiply your seed and increase

your harvest of justice. You will be enriched in everything for all your generosity. It will work out thru us praise to God. For serving in this offering is filling up the needs of the saints and it is also overflowing through many to thanksgiving to God. You will glorify God by the proof of this service and by your obedience in confessing the good news of Christ and, by your generous sharing with them and with all. And they will pray for you and long for you because of the erupting favor of God upon you. Thanks be to God for his unspeakable gift.

Now I, Paul, beg you by the self-forgetfulness and gentleness of Christ, I, who am humble when before you, but bold when away from you, I ask you, though I am not with you, that I might be bold with confidence toward some who think they are with us but are walking according to the flesh. We do walk in the flesh but we do not make war according to the flesh. Our weapons of warfare are not fleshly. They are powerful to God to upset defense lines. They upset reasonings and every high thing that lifts itself against the knowledge of God. They make prisoners of every thought to the obedience of Christ. They are ready to make right every disobedience when you have completed your obedience.

Look at the things as they are. If anyone thinks within himself that he is of Christ; let him examine himself again in this matter. For as he is of Christ, so are we. I will not be ashamed if I boast a little too much over our authority. The Lord gave it to build you up, not to tear you down. I do not want to think that I am scaring you with my letters. They say his letters are heavy and strong but his bodily presence is weak and his speech poor. Let those know that we say the same when we are away by letter as we do when we are there. For we do not dare to class ourselves or compare ourselves with those who recommend themselves. For when they measure themselves by themselves and compare themselves with themselves, they are not wise.

But we will not brag without measure. We will stay by the measure and rule God has set for us, to reach also to

you. For when we reach you we do not over reach ourselves. We were the first to come to you with the good news of Christ. For we do not brag without measure in other person's hard work. But our hope is that as your faith increases, our field of work may enlarge among you so that we may teach those beyond you. Then we will not brag of work done in another man's territory. Let him who brags brag in the Lord. For it is not the one who recommends himself who is proven, but he whom the Lord recommends. Will you please put up with me for a little foolishness? So be patient with me. I am concerned about you with a Godly concern. I arranged your wedding with Christ to present you as a pure bride to one man. I fear that as the snake tricked Eve by his cunning, your thots will be polluted from the plainness that is in Christ. Or if another comes preaching another Christ we did not preach, or another spirit for you to receive that you did not receive, or another good news that you did not take, you take it soon enough. For I think I am not behind the important missionaries in anything. If I am untrained in speech, I am not in mind. But I have made everything plain to you.

Did I do wrong when I humbled myself to push you forward? For I made my preaching the good news of God a gift to you. I robbed other churches when I took supplies from them to serve you. When I was with you and needed anything I did not burden you. The brothers who came from Macedonia supplied my needs. So I did not and will not burden you in any way. As the truth of Christ is in me, my boast is, that will not be silenced in the country of Achaia. Why? Is it because I do not love you? God knows. And I will keep on doing what I am doing to cut off the claim of those who claim when they brag that they are found like we are. For such persons are false missionaries. They are tricky workmen. They pretend to be missionaries of Christ. And no wonder. Satan himself pretends to be a messenger of light. It is nothing great then if his servants disguise themselves and pretend to be servants of Justice. Their end will be according to their work.

Again I say, let no one think me to be a fool. But if you do, then welcome me as a fool that I might brag a little

bit. What I am saying is not according to the Lord, but in foolishness in this confidence of bragging. Since many boast according to the flesh, I also will boast, for intelligent persons gladly put up with fools. For you if anyone bites you, if anyone takes things from you, if anyone makes himself a tyrant, if anyone strikes you in the face. I am speaking of dishonor. The places we are weak is where we may be bold. Are they Hebrews? So am I. Are they sons of Israel? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? I am talking like a fool. I am more so. Overflowing in hard work, in jail more often, in stripes above measure, often in deaths. Five times I received from the Jews forty stripes less one. I was beaten three times with rods. Once I was stoned, three times shipwrecked. I spent a night and a day in the sea. In travels often, in perils of rivers, in perils of robbers, in perils from my own people, in perils from the pagans, in perils in the cities, in perils in the open country, in perils in the sea, in perils of false brothers, in hard work and toil, in many sleepless nights, in hunger and thirst, in fastings often in cold and nakedness. Besides these things without, there is the daily care of all the churches. Who is weak that I am not weak? Who is insulted and I do not burn? If I must brag, let me brag in my weakness. The God and Father of the Lord Jesus, who is praised forever, knows that I do not lie.

In Damascus, the big chief Areta, the king, was guarding the city of Damascus trying to take me. I was let down by the wall thru a window in a basket and ran away from his hands.

I must boast. But I will come to visions and revelations of the Lord. I know a man in Christ fourteen years ago, whether in the body I do not know or out of the body I do not know, God knows. He was caught away to Paradise and hear unspeakable things that are not right for men to say. I will boast about that one. I will not boast about myself, except my weakness. For if I did want to boast, I am no fool, I would tell the truth. I will ease up, so you will not think higher of me than what you see and hear about great revelations. So, that I will not praise myself,

I was given a thorn in the flesh, messenger of Satan, to beat me up, so that I do not blow about myself. I prayed to the Lord three times that he might take this from me. He answered me, "My favor is more than enough for you, for my power is completed in weakness." So I would rather boast of my weakness, so the power of Christ might shelter me. So I am satisfied with weakness, with insults, with problems, with persecutions, with hard times for Christ; for when I am weak, I am strong.

I am nutty. You drove me to it. You should say some good words for me. I am equal to your best missionaries, even if I am no good. The signs of my missionary calling are among you, in all endurance, signs and wonders and powers. How did you get less than the other churches, except that I did not take up offerings among you? Please forget this injustice.

Look, this is the third time I tried to come to you and I still won't ask for help. I am not hunting for what you have, but for you. For the children should not lay up reserves for the parents, but parents for children. I would be glad to invest and be invested for your souls. Am I loved less because I love you more?

But some say, I did not load you down, but played many tricks on you to get you. Who of you did I lead off the track, or who did I take advantage of among you? I encouraged Titus and sent along a brother. Did Titus take advantage of you? Did we not walk around in the same spirit? Did we not act alike?

Did you always think we are apologizing to you? Before God, we speak in Christ. Beloved, all this is for building you up. I fear that, when I come, you will not be like I hope to find you and, you will find me as you would rather not. Perhaps quarrels, jealousy, hot tempers, selfishness, bad talk, gossip, big heads, disorder. Perhaps the next time I come God will make me ashamed before you, and, I will be very sad because of the sins that have been doing and no one has changed their thinking about their uncleanness and immorality and no self control they practiced.

I come to you the third time. "At the mouth of two or three witnesses the thing stands."



I repeat what I said the second time I came to you. As I witness to all the others, when I come again I will not let up on you. Those who wish will find Christ speaking in me. He is not weak among you, but has power among you. He was crucified from weakness, but lives by power of God. We are weak in him, but we find power of God for you with him.

Examine yourself if you are in the faith. Prove your own self. Do you not know that Christ Jesus is in you? Unless you cannot pass examination. I hope that we do not flunk out. We hope before God that you are not doing bad, not to make us look good, but that you do good, even if we fail. For we can do nothing against the truth, but with the truth. We are glad that when we are weak, you are strong. So we pray that you might be complete. I write you before I come, so that when I do come, I will not use more authority than the Lord gave me to build you up and not tear you down.

Finally, brothers, rejoice. Move on to the best. Courage to you. Come to agreement with each other. Live in peace, and the God of Love and Peace will be with you.

Greet each other with holy kiss.

The favor of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.

## *GALATIANS*

Paul, Slave, not from men, nor by men, but because of Jesus Christ and Father God who raised him from the dead, and all the brothers with me, to The Church of Galatia:

Favor to you from our Father God and Lord Jesus Christ, who gave himself for our sins to bring us out of this today's evil age, according to the will of God and our Father; to whom is the glory for ever and ever. Amen.

I am amazed that you so soon step aside from your calling in Christ Jesus to another good news, that is not another. But there are some who trouble and are trying to turn you from the good news of Christ. But if we, or a messenger from heaven bring you any good news besides what has been brought to you, let him be damned. We repeat what we said before, if anyone brings a good news you have not received before, let him be damned.

Am I now trying to influence men or God? Do I hunt to please people? People pleasers are not slaves of Christ.

Know, brothers, the good news I preach to you is not people good news. Neither did I get it from people. Neither by being taught, but by revelation of Jesus Christ.

You have heard the way I carried on in Judaism, how that I was real hard on the Church of God and tried to do away with it, and that I went ahead of those my own age in Judaism, and that I was the most concerned about the traditions of the Fathers. But when it pleased God who set me aside before I was born and called me by his favor, to reveal his Son in me, so that I might preach him among the pagans, I did not talk it over with flesh and blood right away. Neither did I go up to Jerusalem to those who were missionaries before me. Instead, I went to Arabia, then I went back again to Damascus.

Then I went up to Jerusalem to call on Cephas and stayed

fifteen days with him. I did not see any other of the missionaries except James the brother of the Lord. I write these things to you so that you may know before God that I do not lie. After this, I went to the country around Syria and Cilicia. I was not known by face to the Church in Christ in Judea, except that they heard that he who persecuted us preached the good news he once destroyed. So they praised God in me. Then fourteen years later, I went up to Jerusalem with Barnabas, and we took Titus. I went up because of revelation, and showed privately to the folks of good reputation the good news I preach among the pagans. I did not want to run a useless race. But they did not make Titus, who was with me, to be circumcised, as he is a Greek, even tho false teachers sneaked in to get rid of the freedom we have in Christ Jesus. They want to make slaves of us. We did not obey them one hour, so the truth of the good news stays with you.

It makes no difference to me who the important leaders are, God has no favorites among people, they added nothing to me. But when they saw that the good news to those who are not Jews was given me, as it was to Peter to the Jews, for Peter was given strength for missionary work to the Jews as I was to the pagans, James and Cephas and John, called pillars, knew the favor given me. They gave Barnabas and me the right hand of fellowship. We are to the pagans as they to the Jews. Only, we are to remember the outcast, as we are glad to do.

But when Cephas came to Antioch, I stood up to his face. He had it coming. He ate with the pagans before someone came from James. But when they came he pulled out and segregated himself. He was afraid of the Jews. And the other Jews went along with him. Even Barnabas fell for their stage playing. When I saw they were dodging the truth of the good news, I said to Cephas before them all, "If a Jew like you lives like a pagan, how do you expect a pagan to live like a Jew?"

We Jews by nature and not pagan sinners, knowing that a man is not made just by works of law, but by faith of Christ Jesus, and we believed to Christ Jesus, so that we might be made just from Christ Jesus and not from works

of law, because no flesh is made just by works of law. But if in looking to be made just in Christ Jesus, we find ourselves sinners, is Christ servant to sin? It never was. If I rebuild what I tore down I make myself a side stepper. I died to the law by the law that I might live to God. I was crucified with Christ. I no longer live, but Christ lives in me. I live the present life in the flesh in the faith of the Son of God who loved me and gave himself for me. I do not throw out the favor of God. If I can be made just by law, then Christ died without meaning.

Who has bewitched you unthinking Galatians, before whose eyes it was written Jesus Christ was crucified? I want to ask only this of you; did you receive the Spirit from works of law or from hearing of faith? Are you not thinking? You started with Spirit, do you now finish with flesh? Did you learn so much without use? If it was without use. Was the help you got by Spirit and powerful works, from works of law or from hearing of Spirit? As Abraham believed God and it was reasoned to him as made just. Know then that those from faith are sons of Abraham.

“Abraham believed God and it was reasoned to him as being made just.”

So know that those who are from faith are sons of Abraham. So the writings showed before that God gave the good news to Abraham that the pagans would be made just by faith, because,

“All the nations will be blessed in you.”

So then those who are from faith are reasoned with the faith of Abraham.

Whoever is from works of law is under curse. For it was written.

“Curse upon all who do not stay with everything written in the book of law to do them.”

It is plain that no one is made just before God by law, because,

“The just will live from faith.”

Now the law is not from faith, but,

“He who does them will live in them.”

Christ bought us back from the curse of the law, because it is written,

“Curse upon everyone who hangs on wood,”  
so the blessing of Abraham might come to the pagans in Jesus Christ, so that we might receive the promise of the Spirit by faith.

Brothers, I am talking like a person. Whenever anyone's will is witnessed, no one takes from or adds to it. The promise was made to Abraham and,

“To his descendant.”

It does not say, “And to your descendants,” as to many, but as to one,

“And to your descendant,”  
who is Christ.

What I am saying, is, when the law came four hundred and thirty years later, the agreement made by God is not thrown out, to make the promise useless. If the inheritance is by law, then the promise is useless. But God gave it to Abraham by promise.

So how about the law? It was added because of side stepping. That is, until the promised descendant comes, arranged by messengers in the hands of a go-getween. The go-between is not one, but God is One.

Then, is the law against God's promises? It never was. For if the law were given power to make life, then being made just would be in the law. But the writing called everything under sin that the promise from faith of Jesus Christ might be given to those believing.

We were kept penned up under law until the coming faith was revealed. So the law was our schoolmaster until coming to Christ, so that we might be made just by faith. When faith comes, we are no longer under schoolmaster.

Now you are all sons of God by faith in Christ Jesus. For whoever was baptized to Christ has put on Christ. There is neither Jew nor Greek, nor slave nor free, nor male and female. For you are all one in Christ Jesus. Now if you are of Christ, then you are descendant of Abraham and inherit the promise.

But I say, as long as the heir is a child, he is the same as a slave, even though he is boss of all. He is under guardians and trustees until the time his father sets. So we, while we are children, we are under slavery to the habits of the

world. But when the right time came, God sent his Son, born of woman, born under law, so that he might buy back those under law, so that we might receive sonship.

Then because you are sons, God sent the Spirit of his Son to our hearts, shouting, Abba, the Father. Then you are no longer slave, but son. If son, heir of God.

But when you did not know God, you were slave to those habits that are not gods. But now knowing God, more, you are known of God, why do you turn again to the weak and beggarly habits? Do you want to be slave again? You celebrate days and months and times and years. I fear I worked hard among you for nothing.

Become as I, so that I may be like you, brothers, I beg you. You did me no wrong. You know that it was because of a weakness of the flesh that I preached to you the first time. And though the shape I was in bothered you, you did not dodge nor insult me. You welcomed me as a messenger of God, as Christ Jesus. Now, where is your great blessing? I witness to you that, if possible, you would have transplanted your eyes to give me. Am I now your enemy because of truth?

They stir you up to your hurt. They want to throw you out of the church so you will make a fuss over them. It is well to be stirred up in every good, not just when I am with you. My little children, with whom I am in great concern until Christ is made over in you, I wanted to be with you and change my voice. I am worried about you.

You who want to be under law, tell me, do you hear the law? It was written that Abraham had two sons, one from slavery and one from free. The one from slavery was born according to flesh, but the one from the free by promise. This is an illustration. For there are two agreements. One is from Mount Sinai, born to slavery. This is Hagar. Hagar is Mount Sinai in Arabia. This is what Jerusalem is like now, for she is in slavery with her children. But the Jerusalem above is free. This is our mother. For it was written,

“Praise, barren, who has no children. Get up and shout, you who are not giving birth, for the barren has more children than she who has a husband.”

So your brothers, are children of promise like Isaac. But the born according to flesh gave trouble to the one according to spirit and he still does. But what does the writing say?

“Throw out the slave woman and her son, for the son of the slave woman will not inherit with the son of the free.”

So, brothers, we are not slave children, but free.

For freedom Christ freed us. So do not again get tangled with a slave yoke.

Look, I Paul, say to you, if you are circumcised, Christ is worth nothing to you. I witness again that every man that is circumcised is in debt to do the whole law. Any one of you who are made just by law are cut off from Christ. You have fallen away from favor. For we, by spirit, wait for hope of being made just by spirit from faith. For being Jew or not Jew has no use in Christ Jesus, but faith that works by love.

You ran well. Who hindered you from obeying truth? He who called you did not persuade you. A little yeast raises the whole batch. I am persuaded in the Lord that you will not get other habits. He who troubles you must take his own judgment, whatever it is. But brothers, if I preach being Jews, why persecute me? So the scandal of the cross is gone. Let those who trouble you be castrated.

Brothers, you were called to freedom. Only do not use freedom for habits of the flesh, but by love serve each other. For every law in the word is completed in,

“Love your neighbor as yourself.”

But if you bite and chew each other, look out that you do not eat each other up.

Now I say, walk by spirit and you do not complete the emotions of the flesh. For the flesh emotion is against the spirit and the spirit against the flesh, so they cancel each other and you cannot do what you want to. Now if spirit leads you, you are not under law.

The works of flesh show up. They are, immorality, being dirty, no self control, idol service, dope users, mad at everybody, envy, jealous, anger, self centered, hate the neighbors, getting drunk, wild parties and such like. I repeat what

I said, they who practice such things will not inherit the Kingdom of God. But the harvest of the spirit is love, joy, peace, great patience, good natured, dependable, gentle, self control. There is no law against things like these. Those who are of Christ Jesus have crucified the flesh with its popping off and wants.

If we live by spirit we will go straight by spirit. Let us not get the big head, calling each other names, bitter at each other.

Brothers, if anyone is caught in a sidestep, you spiritual ones bring back such a one, looking yourself over because you also will be tested. Carry each other's loads and so complete the law of Christ. If anyone thinks he is no good, he kids himself. So let each one look over his own work, then he will have praise from himself and not to the other. For each one must carry his own load. Share what you have with the teacher that teaches the word in all goodness.

Do not stray off. God is not kidded, for whatever any one sows, he harvests. The one who sows to the flesh, shall of the flesh harvest a rotten crop. But the one who sows to the spirit will of the spirit, harvest life everlasting. Let us not get tired doing good. We will harvest at the right time if we do not drop out. So let us work the good toward everybody as we have the time, especially to the family of believers.

See the big letters I have written with my own hand.

Those wishing to be leaders in flesh want you to be circumcised just to keep from being persecuted for the cross of Christ. These circumcised ones do not keep law, but they want you to be circumcised so they can brag in your flesh.

For me, let it never be that I should brag except in the cross of our Lord Jesus Christ, by whom the world is crucified and I to the world. For circumcision is nothing, nor is uncircumcision, but a new creation.

Peace and mercy to anyone who goes straight by this rule, and upon the Israel of God.

From now on, let no one trouble me, for I carry the marks of Jesus in my body.

The favor of our Lord Jesus Christ be with your spirits, brothers.  
Amen.



## *EPHESIANS*

Paul, missionary of Christ Jesus by the will of God, to the saints in Ephesus and the faithful in Christ Jesus:

Favor to you and peace from God our Father and Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ who blesses us in all spiritual blessings in the heavenlies in Christ. We bless him because he has called us before the foundation of the world to be holy and blameless before him in love. He marked us out beforehand to sonship by Jesus Christ for himself. This was according to the good pleasure of his will. It is to the praise of his glorious favor which he freely gave us with the Beloved. We have in him deliverance through his blood, the forgiveness of trespasses, according to the riches of his favor. He made this overflow toward us in all wisdom and intelligence when he made known to us the mystery of his will. This was according to his good purpose that he purposed in himself to the plan for the completion of the times. He will then head up all things in Christ, things in heaven and things in earth. We were called before hand in him from whom we have received an inheritance. This is according to him who works all things according to the purpose of his will. For those who trusted before in Christ are to be to the praise of his glory. And you also believed in him when you heard the word of truth, the good news of salvation. For when you believed in him you were sealed with the promise of the Holy Spirit. This is the pledge of our inheritance until the buying back of the purchased possession to the praise of His Glory.

That is why, when I heard of the faith in the Lord Jesus among you and all the saints, I never stopped giving thanks for you. And I always mention you in my prayers; that God

the Father of our Lord Jesus Christ, the Father of glory, will give you the spirit of wisdom and revelation of knowledge of him. And I pray that the eyes of your emotions might be enlightened so that you may know what is the hope of your calling and what is the riches of his inheritance in the saints. And I pray that you may know the erupting greatness of his power towards us who believe. This is according to the working of his mighty strength that he worked in Christ when he raised him from the dead. He then sat him at his right hand in the heavenly places, far above all chiefs, and authorities, and powers, and lordships. This includes everything named in this age and in all time to come. And he has put all things under his feet. And he has given him to be the head over all the church, which is his body, the fullness of him who fills all things.

And you were dead in cutting across and your missing and you walked according to the age of this world, according to the rules of the authority of the air, of the spirit now working in the children of disobedience, in which we all went about when we were in the desires of the flesh. It was then we did the desires and thoughts of the flesh, we were then children of wrath, just like the other ones. But God is overflowing in mercy, because of his great love by which he loved us. So when we were dead in cutting across, he made us live together with Christ. You are saved by favor. And he has raised us up together and seated us together in the heavenlies in Christ Jesus. Then he might show in the ages to come the erupting riches of his favor in kindness toward us in Christ Jesus. For you are saved by favor through faith and it is not of yourselves, it is the gift of God. It is not of works, so no one can brag. For we are his doing. We are created in Christ Jesus for the good work in which God has prepared beforehand that we should walk.

So then remember that once you were pagans in the flesh. You were called uncircumcised by those called circumcision in the flesh made by hands. And you were at that time without Christ. You were foreigners from the national life of Israel and strangers to the agreement of the promise. You had no hope, and were without God in the world. But now

in Christ Jesus you who were once afar off are made near in the blood of Christ. For he is our peace. For he has made both one. He has destroyed the dividing wall of cold war, the enmity in his flesh, and he has done away with the law of commandment in opinions.

That is so he might of the two create one new man to make peace. Then he might reconcile both in one body to God by the cross. He killed the enmity by it and when he came, he preached the good news of peace to you who were afar off and to those who were near. For by him we both have a way in by one Spirit to the Father. So then you are no longer strangers and foreigners. You are fellow citizens of the saints and of the household of God. You are built up on the foundation of the missionaries and prophets with Jesus Christ himself the Chief Corner Stone. And the whole building, fitted together, increases in him to a holy temple in the Lord. And you also are being built together for a living place of God in the Spirit.

That is why, I, Paul, the prisoner of Christ Jesus for you pagans, if you have heard of the plan of the favor of God given to me for you. For he made known to me the mystery by revelation as I had written briefly to you before. So now when you read you are able to understand my knowledge in the mystery of Christ. This was not made known to the sons of men in other generations. But now it was revealed to his holy missionaries and prophets in the Spirit. It is that the pagans are to be joint heirs and joint body and joint sharers of the promise in Christ Jesus according to the good news. I became a servant of this according to the gift of the favor of God. This favor was given to me according to the working of his power. This favor was given to me, the last of all the saints, that I should preach among the pagans the unsearchable riches of Christ. And it is given that I should make all men see what is the management of the mystery hidden from the ages in God who created all things. So it is now possible for the chiefs and authorities in the heavenlies to know the many sided wisdom of God. This is by the Church. And it is according to the everlasting purpose of the ages that he made in Christ Jesus our Lord. So then we have boldness

and a confident way in by his faith. So then I beg you, do not grow weary at my great troubles for you. These are your glory.

This is why I bow my knees to the Father,<sup>32</sup> from whom every family in heaven and earth is named, that he would give you, according to the riches of his glory, to be strengthened by his Spirit in the inner man, for Christ to live in your hearts by faith, to be rooted and grounded in love, that you may be entirely able to lay hold with all saints, what is the breadth and length and depth and height, that you might know the erupting knowledge of the love of Christ, that you might be filled with all the fullness of God.

Now to him who has power to do far beyond and above all we may ask or think, according to the power in us, to him be the glory in the Church, and in Christ Jesus, to all generations of the age of ages. Amen.

So then I, the prisoner in the Lord, beg you to walk worthy of the work to which you were called, with all humbleness and gentleness, with long suffering, strengthening each other in love. Try to keep the oneness of the Spirit in the common slavery of peace.

There is one body and one Spirit. In the same way you were called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all. He is above all and by all and in all. But to each one of us is given the favor according to the measure of the gift of Christ. So it says,

“When he went to the heights he led prisoners of war captives and he gave gifts to the people.”

Is not he who went up the same as he who came down to the lower parts of the earth? He who came down is also the one who went up above all heavens, that he might complete all things.

And he gave to some of them missionaries, to some prophets, some evangelists, and some pastors and teachers for the perfecting of the saints to the work of serving. He gave them for the building up of the body of Christ until we all come to the oneness of faith, and to the knowledge of the Son of God to a complete man, to the measure

of the greatness of the fullness of Christ. That we be no more children wave-tossed, and blown about by every windy teaching, in the gambling of men in trickery to scheming deceit. Instead, let us hold the truth in love that we may grow up in him in all things. For Christ is the head. For by him the whole body is joined together and harmonized. So then each joint helps each part to work together. Then the body increases to the building up of itself in love.

So then I say this and witness in the Lord. You are no longer to walk as the pagans walk. They have no reason in their mind. Their understanding is darkened. They are foreign to the life of God because of ignorance in them and because of their hard hearts. For they have thrown off all feeling. They have given themselves up to loose living, to the working of all uncleanness with over eating.

But you have not learned Christ like that. Not if you have really heard and have been taught in him as the truth is in Jesus. For you have put off the old man as you used to do, for it is rotten according to the desires of cheating. Then you have been made new in the spirit of your mind. And you have put on the new man according to God, which is created in justice and holiness and truth.

Then because you have put away lying, let each one speak truth with his neighbor. We are members of each other. Be angry and do not sin. Do not let the sun set on your tantrum. Neither give place to the devil. Let him who steals quit stealing. Instead let him work hard with his hands at something good. Then he will have something to give to someone in real need. Let no rotten word go out of your mouth. But if there is anything good that needs building up, say it, so that it will give favor to the hearers. And do not grieve the Holy Spirit of God, by whom you are sealed to the Day of Buying Back.

Let all bitterness, and anger, and wrath, and shouting, and slander be taken away from you with all badness. And be gentle to each other, tender hearted, forgiving each other, just as God also in Christ has forgiven you.

So then be imitators of God as beloved children, and walk in love as Christ loves us and gave himself for us, an offering and sacrifice to God, to a sweet perfume. For that

makes saints beautiful.

But immorality and all uncleanness or stinginess must not be named among you. Neither rottenness, nor foolish talking, nor off-color jokes. But rather the giving of thanks. For you know this, that no immoral or unclean or stingy person who is an idol server, has an inheritance in the Kingdom of Christ and God.

Let no one deceive you with empty words. For because of these things the wrath of God comes on the children of disobedience. So do not be sharers with them. For you were once in darkness. Now you were in the light of the Lord. Walk as children of the light. For the fruit of light is in all goodness and justice and truth. Then you prove what is well pleasing to the Lord. And do not have any fellowship with the useless works of darkness, but rather reprove them. It is a shame even to speak of the things they do in secret. But everything that is reproved is made plain by the light. For everything that makes plain is light. So he says:

“Rise up, you sleeper, and stand up from the dead, and Christ will give light to you.”

So then look carefully how you walk, not as unwise, but as wise. Buy up the time because the days are evil. Because of this be not foolish, but understand what the will of the Lord is. And be not drunk with wine, for this is to be lost, but be filled with the Spirit. Speak to each other in psalms and hymns and spiritual songs. Let your heart sing and praise the Lord. Always give thanks for everything in the name of our Lord Jesus Christ to our God and Father. Encourage each other in the fear of Christ.

Wives, respect your husband as the Lord. For the husband is the head of the wife as Christ is the head of the Church. He is the saviour of the body. Let the wife respect her husband in everything, as the church does Christ.

Husbands, love your wives, as Christ also loved the church and gave himself for it that he might make it holy when he has cleansed it by the washing of water by the word, that he might give it to himself a glorious church not having spot or wrinkle or any such things. But that it might be holy and blameless. That is how men ought to love their

own wives, like their own bodies. He who loves his own wife loves himself. For no one at any time ever hated his own flesh. Instead he feeds and cares for it just as Christ does the church. For we are members of his body. For this reason shall a man leave his father and mother, and shall be joined to his wife, and the two will be one flesh. This is a great mystery. But I speak for Christ and for the Church. So then let each one of you so love his own wife as himself, and may the wife fear and respect her husband.

Children, listen to your parents in the Lord, for this is just. Honor your father and mother. This is the first commandment with promise. Then it may be well with you, that you may be long-lived on the earth.

And fathers, do not discourage your children, but bring them up in the training and corrections of the Lord.

Slaves, listen to your masters according to the flesh, with fear and trembling, in purity of heart as to Christ. Not with eye slavery as man pleasers, but as slaves of Christ, doing the will of God from the soul. Serve with good will, as if to the Lord and not to men. Let each one know, whether slave or free, that whatever good he has done he will receive the same from the Lord.

And masters, do the same thing towards your slaves. Stop threatening. You know you have your own master in the heavens. And there are no favorite persons with him.

For the rest, be empowered in the Lord and the power of his strength. Put on all the armor of God, for he is able to make you stand against the tricks of the devil. For our wrestling is not against blood and flesh, but against chiefs, against authorities, against the universal rulers of this darkness, against the spiritual evil in the high places.

So then lay hold again of all the armor of God so that you may have power to stand in the evil days. And when you have done everything completely, stand. Then stand with your waist tied about with truth, and have on the breast plate of justice, and have on your feet the preparation of the good news of peace. In everything, lay hold of the shield of faith. With this you can put out all the burning darts of evil. And take the helmet of salvation and the sword of the

Spirit that is the command of God. Do this by all prayer and asking for all the saints, in every time in the Spirit. And watch for this very thing with endurance and asking for all the saints and for me, that words may be given to open my mouth to make known the mystery of the good news. It is for this that I am an ambassador in a chain. And pray that I may be bold in what I have to say.

You want to know about me and what I am doing? Tycias, the beloved brother and faithful servant in the Lord, will make everything known to you.

That is why I sent him to you, and that he might encourage your hearts when you know this about us.

Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.

Favor with all those who love our Lord Jesus Christ in purity.



## *PHILIPPIANS*

PAUL AND TIMOTHY, Slaves of Christ Jesus, to all saints in Christ Jesus in Philippi, with overseers and servants.

I thank my God every time I remember you. I always make my prayers with joy every time I ask for all of you, because of your fellowship in the Good News from the first day until now. For I am persuaded that he who stirs you up in good work will complete you until the day of Christ Jesus. It is right for me to think this way about you all. I have you in my heart, even in my chains, when I am explaining or strengthening the free gift of the fellowship of the good news, you are there. For God is my witness that I want all of you in the affections of Christ Jesus. And I pray that your love may more and more overflow in knowledge and understanding, so that you stand up and be counted for the best, so that you may be pure and no stumbling to the day of Christ, for you have been filled with a harvest of justice to the praise and glory of God.

But you know, brothers, I think the things that came to me have turned out to the on going of the good news. So now my imprisonment in Christ is known in the whole palace and to all the rest. Most of the brothers in the Lord trust my imprisonment. So they more than ever speak the word of God fearlessly. Some preach Christ from envy and quarreling, but some from good will. These do it out of love. They know that I am set for the explanation of the good news. Those who preach Christ out of quarreling do not do it purely. They think to add trouble to my imprisonment. So what? Christ is preached in every way, whether for an excuse or in love, and I rejoice in this. And I will rejoice, for I know that this will turn out to my salvation by your prayers. And there will be for me a supply of the Spirit of Jesus Christ. And I shall not be ashamed according

to my earnest expectation and hope. Then in all boldness, as always, Christ will be enlarged in my body, whether by life or by death.

For me to live is Christ. To die is gain. For my fruit of work is to live in the flesh. But I do not know which I would choose. I am pressed in by the two. I want to go away and be with Christ. But it is better for you that I stay in the flesh. So I am sure of this: I know that I will stay and keep on staying with you to your going about and joy of faith. Then also your boasting may overflow in Christ Jesus in me by my coming again to you.

Only be polite as worthy of the good news of Christ. This is so that whether I come and see you, or am away and hear about you, that you stand fast in the Spirit with one soul. For you are struggling together in the faith of the good news and you are not afraid of those who hinder. For this is a demonstration of their destruction. But it is salvation to you. And it is from God, because it is especially given you concerning Christ, not only to believe in him, but also to suffer concerning him. For you have the same agony that you saw in me and now you hear in me.

Now if there is any encouragement in Christ, if there is any cheering up of love, if there is any fellowship of the Spirit, if there are any emotions of pity; complete my joy that you may be of the same mind, having the same love, paying attention to the same thing. Do nothing according to strife and empty glory, but hold up each other better than yourselves in humbleness. Let no one think only of his own things, but also of each other.

Let this mind be in you that was also in Christ Jesus: He existed in the form of God. Yet he did not think it robbery to be equal with God. But he emptied himself. He took the form of a slave. He was born in the likeness of men and he found himself in the pattern of a man. He humbled himself and became obedient to death, the death of the cross.

So then God has raised him to the top. He has given him a name above every name: that at the name of Jesus every knee should bow, of things in heaven, and in the earth, and under the earth, and, every tongue shall confess

that he is Lord Jesus Christ to the glory of God the Father.

So now, my beloved you have always obeyed, not only when I am there, but much more when I am away. So work out your own salvation with fear and trembling. For it is God who works in you both to will and to work his good plan. Do everything without arguing and complaining, so that you may be blameless and pure. You may be blameless children of God among a crooked and twisted generation. You shine among them as lights in the universe. Then hold out the word of life. You will then be my boasting in the day of Christ. Then I will not have run uselessly nor worked hard uselessly. But if I am poured out on the sacrifice and offering of your faith, I joy and rejoice with you all. You rejoice in the same and rejoice with me.

But I hope in the Lord Jesus soon to send Timothy to you, for I will be encouraged when I hear about you. For I have not one with a like mind who will truly look after you. For everyone looks after his own things, not the things of Christ Jesus. For you know his record, that he served with me in the good news. He did it as a child with his father. So I hope to send him as soon as I see how things go with me. But I am also persuaded in the Lord that I shall also come. But I thought it necessary to send Epaphroditus to you. He is my brother and fellow worker and fellow soldier, but your missionary and servant to my needs. He was longing after you all. He was depressed because you heard that he was sick. He surely was sick, almost to death. But God had mercy on him. Not only on him, but also on me, that I might not have sorrow upon sorrow. So I sent him more quickly, that you might rejoice when you saw him. Then I shall have less sorrow.

So welcome him in the Lord with all joy and, hold such as he in all honor. He went near to death for the sake of the work of Christ. He paid no attention to his own life so that he might fill up what you lacked in service toward me.

Finally, my brothers, rejoice in the Lord. It is no trouble for me to write this to you and it is safe for you. Look out for dogs. Look out for bad workers. Look out for circumcised of flesh. For we are the circumcision who serve

God by the Spirit and put no trust in the flesh, though I have reason to trust in the flesh.

If any one else has reason to trust in the flesh, I have more: Circumcised the eighth day, of the people of Israel, of the Tribe of Benjamin, a Hebrew of the Hebrews. According to the law, Orthodox. According to zeal, persecuting the Church. According to the justice in the law, I had become faultless.

But those things I counted gain to me, I have counted loss for Christ. But now I count all things to be loss because of the highest value of the knowledge of Christ Jesus my Lord. I have lost all things because of him. I count them garbage that I may win Christ and be found in him. Then I shall not have my own justice that is of the law, but of the faith of Christ, the justice from God by faith. And that I may know him and the power of his rising again, and the fellowship of his suffering and be patterned after his death, if by any way I might come to the raising again of the dead. It is not that I was already completed. But I hunt that I may lay hold of that which I am laid hold of by Christ Jesus.

Brothers, I do not think that I have already got it. But one thing; I forget those things behind, and I stretch toward what is ahead, and I hunt toward the goal to the prize of the high calling of God in Christ Jesus.

Now then, whoever is complete, let us have this mind. If anyone is of another mind, God will also reveal it to you. But he who has gotten there, let him line up to it.

Be imitators of me, brothers, and watch the walk of those who have us for a pattern. For I have told you many times and I tell you weeping, many go about who are the enemies of the cross of Christ. Their end is destruction. Their god is their stomach. Their glory is their shame. Their mind is on earthly things.

For us, the common good is kept in heaven. And we are waiting from it our Saviour the Lord Jesus Christ. He will completely change this body of our humiliation. He will make it like his body of glory. This will be according to the working of his power and to put all things under him. So then, brothers, my beloved and longed for, my joy and

crown, line up like this in the Lord, beloved.

I beg Eudia and I beg Cynthia to be of the same mind in the Lord.

Yes, and I ask you, also, my true yokefellow, help them. They helped me and Clement and my other partners whose names are in the Book of Life.

Always rejoice in the Lord. Again, I say, rejoice. Let your fairness be known to all men. The Lord is near.

Worry about nothing. But in everything let your wants be known to God with prayer and asking with thanksgiving. And the peace of God that goes beyond understanding guard your hearts and minds in Christ Jesus.

Finally brothers, whatever is true, whatever is great, whatever is just, whatever is pure, whatever is kindly, whatever is beautiful, if there is anything manly and if there is any praise, think on these things.

Practice what you have been taught and received and heard and seen in me. And the God of Peace be with you.

But I rejoiced greatly that your thinking of me is again stirred. Although you were thinking, you had no chance. Not that I am talking from need. For I learned to be content however I am. I know how to be poor and I know how to have surplus. I am brought into everything and anything, both to eat and to be hungry, both to have a surplus and to be without. I can do everything by him who gives me power. But you did well to share the fellowship of my troubles.

Now here is something that you Philippians should know about the beginning of the good news: When I came from Macedonia, not one church shared with me the word of giving and receiving except you. You sent to my need in Thessalonica not only once but twice. It is not that I want a gift. I want fruit that piles up a surplus to your word. I have everything and a surplus. I am full, because I received the things you sent by Epaphroditus. It was a perfume of sweet smell, a right sacrifice and well pleasing to God. But my God will fill up all your needs according to his riches in glory by Christ Jesus.

Now to our God and Father be glory forever and ever.  
Amen.

Greet all the saints in Christ Jesus.

All the brothers with me greet you.

All the saints greet you, especially those in Caesar's household.

The favor of our Lord Jesus Christ be with your spirit.

## COLOSSIANS

PAUL, Missionary of Christ Jesus by the will of God, and Brother Timothy; to the holy ones and faithful brothers in Christ in Colossae. Favor to you and peace from our Father God.

We always give thanks to the Father God of our Lord Jesus Christ for you when we pray. We hear of your faith in Christ Jesus and the love you have for all the holy ones, because of the hope laid up for you in the heavens.

You heard this in the word of truth of the good news that came to you as in all the world, where it is producing crops and increasing as it also does in you. It has since the day you heard and understood the favor of God in truth. That is what our beloved fellow slave, Epaphra, taught you. He is your faithful servant in Christ from us. And he told us of your love in the Spirit.

And because of this, from the day we heard, we do not stop praying for you and asking that you might be filled with the knowledge of his will in all wisdom and spiritual understanding. Then you can walk around in a way that always pleases the Lord in every good work. You will produce a crop and increase in the knowledge of God, empowered with all power according to the strength of his glory in all endurance and great patience, with joy. We give thanks to the Father who enables you to share with the inheritance of the holy ones in the light. He took us out from the authority of darkness and brought us over to the Kingdom of his beloved Son, in whom we are freed from slavery, the forgiveness of our missing it.

He is the exact likeness of the unseen God, the Firstborn of all creation, because in him were all things created, in the heavens and upon the earth, the seen and the unseen,

whether thrones or governments, or chiefs or authorities. All things were created by him and for him. He is before all things. All things keep on being in him and, he is the Head of the body, the Church. He is the beginning, the Firstborn from the dead that he might hold first place in all things. For it pleased all fullness to live in him and to harmonize all things to himself. For he made peace by his own blood of the cross, both on the earth and in the heavens.

And you were once enemies in your planning bad works. But now you are made free in the body of his flesh by death, to stand you before him holy and blameless and nothing against you, if you stay founded and solid in the faith and do not back off from the good news you have heard. For it has been preached in the whole creation under heaven, of which I, Paul, have become servant.

Now I rejoice in my sufferings for you and I fill up in my flesh what is left out of the sufferings of Christ for his body, that is, the church. I have become your servant by special appointment given me to fill up the word of God to you. This is the mystery hidden from the people from the beginning of time. It is now made plain to the holy ones. God has wanted the nations to know the riches of the glory of this mystery. It is Christ in you, the hope of glory. This is our message we bring you to stir up the minds of all the people, teaching everyone in all wisdom, so that every person might stand complete in Christ. I am working hard with sore muscles with the energy he has given me with power toward this.

I wish that you could see the great agony I have for you and those in Laodicea and, those who have not seen my face in the flesh. I wish to encourage their hearts and to strengthen them in love to all the fullness of riches of understanding, to know Christ, the mystery of God, in whom are all the treasures of wisdom and knowledge covered up.

I say this so that no one will get you mixed up with fairy stories. Although I am away from you in the flesh, yet I am with you in spirit. It gives me joy to see your steady and dependable faith in Christ.

Then, as you have welcomed the Christ Jesus, walk with



him, well rooted, built up with him, strong in the faith, as you have been taught, running over with thanksgiving.

See that you are not led off by philosophy and worthless kindergarten stories about how the world works and not according to Christ; because all the fullness of God-being lives together in his body. And, you are supplied with a surplus with him, because he is the head of all governments and authorities. And, because you have been circumcised, not with hands, but you have put off the fleshly body, in the circumcision of Christ. You have been buried with him in baptism and you will be raised up by the faith of the power of God that raised him from the dead. And you who were dead because of your lawlessness and ungodliness of the flesh, are living together with him. He freely wiped out our law breaking and left out the unreasoning complaints written against us. He nailed them to the cross and got rid of them. And by his victory, he has shown up his own freedom from officials and authorities.

Now let no one complain about your food and drink, or about feasts, new moons, or weeks. These are shadows of what is coming, the body of Christ. So do not let anyone browbeat you because of visions of messengers that he has seen, or special wise habits of the body he has, and not according to the Head, by which the whole body is properly put together and fed and grows up to the growth of God.

If you are dead with Christ from the beginner class of the universe, why are you living in the universal unreasoning orders? Such as, "Don't touch, don't taste, don't play with that." As you use these according to the commands and teachings of people, are they not worthless? They sound wise to the one who sets up his own program of worship and humility and are not good in controlling the wants of the body.

Now if you are risen with Christ, hunt the highest, where Christ is seated at the right of God. Put your interest on high things, not on earthly, for you are dead, and your life is hidden with Christ in God. When the Living Christ appears, then both we and you will appear with glory.

Count yourself dead upon earth to these things: immorality, dirtiness, lack of self control, bad wishes, and money

grabbing that is idol service. All these bring on the wrath of God. You went around with these when you lived with them. Now, put off all these; anger, tantrums, bad things, slander, browbeating other persons. Do not lie to each other. Put off the old person with its practices and put on new clothing—the renewing to knowledge according to the likeness of him who made him, in whom there is neither Greek nor Jew, circumcision or not circumcised, barbarian, Scythian, slave, free, but Christ, all and with all.

Put on clothing as the chosen of God, holy and beloved, concern of mercy, goodness, respect others as of same value as yourself, gentleness, great patience. Get along with each other and forgive each other, if anyone has a complaint. As the Lord has forgiven you, you do that. Put love over everything else. This makes the clothing complete. And the peace of Christ umpire in your hearts because you were called to one body. Then give thanks. Let the word of Christ live with you richly with all wisdom, teaching and helping each other along with psalms and hymns and spiritual songs with free expression, singing in your hearts to God. And whatever you do, in word and work, let it all be in the name of Lord Jesus, thanking Father God by him.

Wives, respect your husbands, as is proper with the Lord. You husbands, love your wives and be sweet to them. Children listen to your parents about everything, for this is well pleasing with the Lord. You fathers, do not anger your children, so they are not discouraged. Slaves, listen to your fleshly boss in everything, not with eye service as people pleasers, but with happy hearts, fearing the Lord. Whatever you do, do a good job as to the Lord and not to people, knowing that you will inherit your pay from the Lord. You serve the Lord Christ. The unjust will be repaid for his injustice. There are no favorites. Bosses, do what is just and right to your workmen, knowing that you have a boss in heaven.

Keep right on praying. Stay awake at it with thanksgiving. And always pray for us that God might open a door of the word, so we might speak the mystery of Christ, (that is why I am now in jail) so that I might speak plainly as I ought.

Walk wisely before outsiders, buying up opportunities. Let your words always be free, seasoned with salt. Know how to answer every question.

Tycias, beloved brother, faithful servant and fellow slave in the Lord, will tell you about me. The other reason I am sending him to you is that when you know about us your hearts will be encouraged. Onesimus, one of you, a faithful and beloved brother is with him. They will tell you all that is going on here.

Aristarcus, my fellow prisoner, greets you. Also Mark, the nephew of Barnabas. I command you to welcome him when he comes. Also, Jesus Justice, one of the Jews. These are the ones who have worked together in the Kingdom of God. They encourage me.

Your neighbor, Epaphras, greets you. He is working hard for you as Christ's slave. He prays that you might stand complete and finish up everything in the will of God. I witness to you that he has great concern for you and for those in Laodicea and Hieropolis.

The beloved Doctor Luke and Demas greet you.

Greet the brothers in Laodicea and Numphan and the church at his house.

When this letter is read to you, see that it is read in the church at Laodicea. And you read the one from Laodicea.

And say to Archippus, "You received your service from the Lord. See you do not shirk it."

Greetings with my own hand. Paul.

Remember me in jail.

Favor with you.

## *I THESSALONIANS*

Paul and Silas and Timothy  
to:  
The Church of Thessalonians in Father God and Lord Jesus  
Christ; Favor to you and peace.

We thank the Father God because of all of you. We always mention you in our prayers when we remember your work of faith and the hard work of love and endurance of hope of our Lord Jesus Christ before our God and Father, because we know, brothers beloved of God, your choice. Our good news did not come to you in just words, but also in power and in Holy Spirit and in much confidence. You know what we were like when we were among you because of you. And you imitated us and the Lord. You welcomed the word in much trouble and joy of the Holy Spirit, so that you became a pattern for all believers in Macedonia and in Asia. For the word of the Lord went out from you not only in Macedonia and Achaia, but your faith toward God has gone every where, so that we have no need to say anything. For they themselves tell about our coming to you and how you turned to God from idols to serve the Living and True God and to wait for his Son from the heavens, whom he raised from the dead, Jesus, who keeps us from the coming wrath.

Brothers, you know yourselves that our coming to you was not useless. As you know, we were beat up and mistreated at Philippi, yet we had the courage in God to witness to you the good news of God in much agony. Our encouragement does not come from wandering off, nor from dirt nor tricks, but we speak as God has seen fit to put us in trust of the good news, not to please people, but God, who tests our hearts. You know that we did not use ear

tickling words, nor smooth words, God is witness. Nor did we hunt praise from people, neither from you nor from others, even though we could burden you as missionaries of Christ.

But we were gentle among you, like a nurse caring for her children. We liked you so much that we were ready to share, not only the good news of God with you, but our own souls. That was our love for you. Brothers, you remember our hard work and sweat. We worked night and day not to be a burden to any of you while we preached to you the good news of God. You and God are both witness how blameless and just and holy we were to you believers. For you know that we were like a father to his child to each one of you. We encouraged you and explained to you and showed you how to walk worthy of God who calls you to his Kingdom and glory.

So we keep on thanking God because you welcomed the word you heard from us, not as people words, but as it is in truth, the word of God. And it is still working in you believers. So you have become imitators, brothers, of the Church of God in Christ Jesus in Judea. You have suffered the same thing from your neighbors as they in Judea. They killed the Lord Jesus and the prophets and ran us out and do not please God. They hinder everybody by trying to keep us from speaking to the Pagans that they might be saved. All their sins have piled up upon them. The wrath has finally come upon them.

So, brothers, as we are kept away from you for a short time, by face, not heart, we are all the more anxious to see your face. I, Paul, tried to come to you once or twice, but Satan got in the way. For are not you our hope and joy and crown of boasting before our Lord Jesus Christ in his presence? You are our praise and joy.

So when it got too much, we were willing to be left alone in Athens. We sent Timothy, our brother and fellow worker of God in the good news of Christ, to give you strength and encouragement to your faith, so that no one would be moved in these troubles. You know that we can expect this. When we were with you, we told you before it came that we would have a lot of trouble. And you know it came.

So, when I could no longer stand it, I sent to know your faith, if the tempter had tested you and our work had come to nothing.

Now Timothy has come to us from you and told us of your faith and love, and that you always remember us well, wanting to see us as we do you. So, brothers, your faith encourages us in all our opportunities and troubles. So now we live if you stand in the Lord. How can we thank God for you for the joy we rejoice before our God? We pray night and day to see your face and to bring up what is lacking in your faith.

Now may the God and Father himself, and our Lord Jesus Christ, point out our road to you. May the Lord increase and overflow your love to each other and to all, as ours does to you. May he strengthen your hearts without blame in holiness before God and Father and in the presence of our Lord Jesus with all the holy ones.

Now for the rest, brothers, we ask you and encourage you in the Lord Jesus, that you must walk and please God as you have received from us. That is how you are walking. So let it increase more. You know what rules we gave you by the Lord Jesus. For your being made holy is the will of God, so that you stand away from immorality, so that each one of you might know to keep his equipment in holiness and honor, not in lack of self control, as the pagans who do not know God. Let no one cheat or trick his brother in this thing, because the Lord is judge of all these, as we told and explained to you before. For God has not called us to dirtiness, but in holiness. So then, whoever leaves this out, does not leave people out, but God, who gives the Holy Spirit to us.

I need not write you about brotherly love, because you are taught by God to love each other. And you do this to all the brothers in all of Macedonia. So, brothers, we encourage you more and more, make your ambition to be quiet and practice your own trade and work with your own hands, as we explained to you. Then you will walk with a good reputation with the outsiders and will not be on relief.

Now, brothers, I would not have you ignorant about those who are asleep, so that you do not mourn as those who

have no hope. For if we believe that Jesus died and rose again, then God will bring those who are asleep along with Jesus.

For we say to you in the word of the Lord, that we who are left behind living will not get ahead of the sleepers to the presence of the Lord. For the Lord himself will call, in voice of chief messenger, and in trumpet of God. He will come down from heaven and the dead in Christ will rise up first. Then we living ones left behind will be caught up in clouds to meet the Lord in the air. Then we will always be with the Lord. So encourage each other with these words.

But, brothers, I need not write you about seasons and times, because you surely know that the day of the Lord comes as a thief in night. When it is said, "Peace and security," then sudden ruin comes on them as birth to a woman expecting a child. And there will be no place to hide. But, brothers, you are not in darkness, that the day falls on you as a thief at night. We are not of night, nor of darkness. So let us not sleep as others, but let us keep alert and stay sober. For the sleepers sleep at night and the boozers get drunk at night. So, as we are from the day, let us stay sober, wearing the breastplate of faith and love, and hope of salvation for a helmet. Because God has not set us up for wrath, but to gain salvation by our Lord Jesus Christ who died for us. So, whether we are awake or asleep, we might live with him. So encourage each other and each one build up the other, as you are doing.

So we ask you, brothers, respect those who work hard among you and stand before you in the Lord and correct you, and think very highly of them in love because of their work. Be at peace among yourselves. We encourage you, brothers, prod the loafers, be a good influence to the discouraged, give strength to the weak, have great patience with all. See that no one pays back bad for bad, but hunt the good for each other and for all. Always rejoice. Never stop praying. Give thanks in everything. This is the will of God in Christ Jesus toward you. Dampen not the Spirit. Do not neglect prophesying. Check out all evidence. Hold on to the good. Keep away from the suggestion of evil.

Then the God of Peace make you entirely holy, and may your whole spirit and soul and body be kept without blame in the presence of our Lord Jesus Christ.

Pray, brothers, and for us.

Greet all the brothers with holy kiss.

I urge you in the Lord to read this letter to all the brothers.

The favor of our Lord Jesus Christ be with you.

Amen



## *II-THESSALONIANS*

Paul and Sylvanus and Timothy  
to  
the Church of Thessalonians in our Father God and Lord  
Jesus Christ. Favor to you and peace from Father God and  
Lord Jesus Christ.

We ought always to give thanks to God for you, brothers, because it is right. Your faith is growing strongly and the love of each one of you overflows to everybody else. So we boast about you in the churches of God concerning your endurance and faith in all the persecutions and troubles you are having. This shows the just judgment of God. For what you suffer shows that you are fit for the Kingdom of God. It is just for God to return trouble to those who oppress you, and to give rest with us to you that are oppressed in the revelation of the Lord Jesus from heaven with his powerful messengers, in flaming fire, handing out vengeance upon those who do not obey God and, upon those who do not listen to the good news of our Lord Jesus. These will be judged by being shut out forever from the face of the Lord and the glory of his strength, in that day when he comes to be made glorious with his holy ones, and to be wondered at with all who have believed, because our witness to you was believed.

The reason we are always praying for you, is, that our God may make your calling worth while, and may complete every good wish and work of faith in power, so that the name of our Lord Jesus may be made glorious in you, and you in him, according to the favor of our God and Lord Jesus Christ.

Now we ask you, brothers, concerning the presence of our Lord Jesus Christ and our gathering together with him,

do not quickly get shaken in your mind, nor excited, neither by letter, nor by word, nor by letter said to be from us, that says the Day of the Lord is here now. Let no one fool you in any way, because there will be the stepping aside first, and the revelation of the man of lawlessness, the son of destruction who opposes and sets himself over every so-called god and holy thing, so that he takes his seat in the Temple of God and says that he is god, himself. Do you not remember that I told you this when I was with you?

And you know what is holding him down now so that he may be revealed in his own time. For the mystery of lawlessness is already at work. Only that one who holds down will do so until he is out of the way. Then the lawless one will be revealed. And the Lord will destroy him with the breath of his mouth, and rub him out by the appearance of his presence.

The presence of that one is according to works of Satan, with all powers and signs and false wonders, and with all wicked injustice to those being destroyed, because they do not welcome the love of truth so that they might be saved. So God sends on them strong wanderings, so they believe the false. They are condemned who do not believe the truth, but take pleasure in injustice.

But we are always bound to give thanks to God for you, brothers beloved of the Lord, because God chose you from the beginning by making the spirit holy and by true faith. He has called you to this by our good news, to welcome the glory of our Lord Jesus Christ.

So then, brothers, stand steady and hold on to that which we have taught you, either by word or by our letter.

Now may the Lord Jesus Christ himself and God our Father, who loves us and gives us ageless encouragement, and good hope in favor, encourage and strengthen your hearts in every good work and word.

Finally, brothers, pray for us that the word of the Lord may run and be glorified as it has with you, and, that we may be kept away from wicked people out of place, for not everyone has the faith.

The Lord is faithful, who strengthens and guards you

from the evil. Now we are persuaded in the Lord that you are, and will keep on, doing what we encouraged you to do. May the Lord guide your hearts in the love of God and the endurance of Christ.

Now, brothers, I tell you in the name of the Lord Jesus Christ, stay away from every brother who walks around disorderly and not according to the commands you received from us. You know how you should imitate us. We did not fool around when we were with you, taking free food from anyone. We worked at hard jobs night and day so that we would not be a load on any of you. This was not because we did not have the authority, but to give you a pattern to imitate us. For we commanded you when we were with you,

“If anyone does not work, he does not eat.”

For we hear that some of you are wandering dead beats, loafers, nosey about other people's affairs . . .

Now we command and encourage such persons to quiet down and get to work, and, to earn their own living.

And you, brothers, do not get discouraged in doing good.

If anyone refuses to do what we say in this letter, check up on him. Leave him alone that he might become ashamed. Do not treat him like an enemy, but speak to him as a brother.

Now may the Lord of Peace himself give you peace in every way about everything.

The Lord be with all of you.

I, Paul, greet you with my own hand. This is the sign of all letters that I write.

The favor of our Lord Jesus Christ be with all of you.

## *I TIMOTHY*

Paul, Missionary of Christ Jesus, according to the command of God our Saviour and Christ Jesus who is our Hope: to

Timothy, my true child in the faith.

Favor, mercy, and peace from God Father and Christ Jesus our Lord.

Now the reason I begged you to stay in Ephesus when I was going to Macedonia was for you to command some not to teach anything else. Go not after fairy tales and endless family trees. These stir up trouble rather than build up faith in God. For the purpose of our message is love out of a pure heart and a good conscience, and undisguised faith. Some of these have missed the point. They have turned aside to empty talk. They want to be teachers of the law. But they neither understand what they say nor what their big argument is about.

Now we know the law is good if anyone uses it lawfully. We know this much, that the law was not made for the just, but for the lawless and rebellious, the ungodly and sinful, the unholy and polluted, beaters of fathers and beaters of mothers, murderers, immoral ones, perverts, kidnappers, liars, perjurers, and if there is anything else against sound teaching, according to the good news of the glory of the blessed God with which I am entrusted.

I thank Christ Jesus our Lord, who strengthens me, for he counted me faithful. He put me in the service. For before that I was a slanderer and persecutor and insulting. But I was given mercy because I did it in ignorance and unbelief. But the favor of our Lord was overflowing, abundant with faith and love in Christ Jesus.

This is a faithful saying and worthy of always being

taken: that Christ Jesus came into the world to save sinners. I myself am first! But the reason I received mercy is that Jesus Christ might show forth in me first all long suffering for a pattern for those about to believe on him to life eternal.

Now to the King of the Ages, unspoilable, invisible, Only Wise God, be honor and glory forever and ever.

Amen.

I give you this charge, Son Timothy, according to the prophecies that went before you, that you might carry out a good campaign, that you might have faith and a good conscience. For some have thrown their conscience away and made shipwreck of faith. Among these are Hymenas and Alexander. I have turned them over to Satan so they may learn not to slander.

So I beg that first of all, requests, prayers, petitions, thanksgivings, be made for all men. For kings and all those in prominent places, that we might lead a peaceful and quiet life in all godliness and dignity. This is good and right before God our Saviour, who wants all men to be saved and come to the knowledge of the truth. For there is one God and one go-between of God and men, that man, Christ Jesus. He gave himself a purchase price for all to be witnessed in its own time. I am ordained a preacher and missionary to this. I speak the truth. I am not lying. A teacher of the pagans in faith and truth.

I would then that men would pray in every place, that they would lift up holy hands without wrath and fussy arguments. In the same way let the women clothe themselves in a harmonious manner with modesty and wisdom. Do not use braid or gold or pearls or costly clothes, but what looks best on women professing godliness, good works.

Let a woman learn in quietness in all humility. I do not let a woman teach, nor to boss men, but to be in quietness. For Adam was first created, then Eve. And Adam was not deceived. But when the woman was deceived, she became a law breaker. But they will be saved in bearing children if they stay in faith and love and holiness with wisdom.

The word is faithful. If anyone really wants the office of overseer, he wants a good thing. The overseer must be

blameless, the husband of one wife, sober, wise, well adjusted, friendly, a good teacher, not a wine drinker, not quarrelsome, but gentle. Not a picker of fights, not a lover of money. One who controls his own house well, whose children listen to him with all earnestness. (For if one does not know how to govern his own house, how can he care for the church of God?) He should not be a beginner or he may get puffed up and fall into the crime of the Devil.

Those who serve should also have dignity, not be double tongued, nor given to much wine, not greedy for shady profits. They must hold the mystery of the faith with a clear conscience. Let them be tried out first, then let them serve if they are blameless.

And also let the women have dignity, not be devilish, not drunken, faithful in all things.

Let him who serves be the husband of one wife, let him govern his own children well and his own house. For those who serve well have taken a good step forward for themselves and have gotten much boldness in the faith in Christ Jesus.

I write these things to you because I hope soon to come to you. But if I am a long time coming, you will know how you must go about in the house of God. For it is the Church of the Living God, the pillar and foundation of truth. And we confess that the mystery of Godliness is great. He was shown forth in the flesh, made just in spirit, seen of heavenly messengers, preached among the pagans, believed on in the world, received up in glory.

Now the Spirit says plainly that in the later times some shall stand away from the faith. They will pay attention to lying spirits and the teachings of demons. They will be lying speakers in stage playing. Their own conscience will be burned out. They will keep people from marrying. They will also hinder the eating of food that God created for the faithful, and those who know the truth, to take with thanksgiving. All of God's creation is good. Nothing is to be thrown away, but to be received with thanksgiving. For it is made holy by the word of God, and praise.

When you lay these things before the brothers, you will be a good servant of Christ Jesus. You will be fed by the

words of faith and the good teaching you have carefully followed. But refuse unholy and old wives' stories. Exercise yourself in godliness. For bodily exercise is worth a little. But godliness is worth everything. It has the promise of present and coming life. The word is faithful and worthy of all acceptance. For the reason we work hard is that we had hope in a living God. He is the Saviour of all men, especially believers.

Recommend and teach these things. Let no one treat lightly your youth. But be a pattern of believers in the word, in going about, in love, in faith, in purity. Pay attention to study, to encouragement, to teaching, until I come. Do not neglect the special gift in you, given you by prophesy and the laying on of the hands of the Elders. Think of these things and stay with them. Then everyone will see your progress. Pay attention to yourself and to the teaching. Stay in them. For if you do this you will save both yourself and those hearing you.

Do not sharply rebuke an old person, but beg him as a father. Treat the young men as brothers and the older women as mothers, and the younger women as sisters with all purity. Honor widows who are widows. But if any widow has children or descendants, let them first learn to be godly in their own house. And let them pay their debt to their parents. For this is acceptable before God.

Now she who is a widow and left alone has her hope in God. And she keeps on asking and praying night and day. But she who lives only for herself is dead. Now command these things that they might be blameless. Now if any one does not care for his own, especially his household, he has denied the faith. He is worse than an unbeliever. Let not a widow be put on the list who is less than sixty years, the wife of one man. Let there be witnesses to her good works; if she has brought up children, if she entertained strangers, if she had washed saints' feet, if she had relieved the persecuted, if she had followed after good works.

But refuse younger widows. For when they have turned against Christ they will want to marry. There is a judgment on them because they had thrown off their first faith. And besides, they learn to be idle. They go about the houses.

Not only are they idle, but tattlers and busy-bodies. They talk about things they ought not. I would that the younger women marry and raise children and govern their house. Then they will not give the adversary a chance to speak against them. For some have already turned aside after Satan. If any believers have widows, let them care for them, so the church will not be burdened. Then it can help those who are widows.

Let the Elders who lead well be counted worthy of double honor; especially those working hard in the word and teaching. For the writings say,

“You shall not muzzle the ox threshing out the grain.”  
and,

“The workman is worthy of his wages.”

Do not receive a charge against an elder except on the evidence of two or three witnesses. Convict those who sin before everybody so the rest may have fear. I again witness to you before God and Christ Jesus and the chosen messengers, so that you keep these things without prejudice and have no favorites.

Do not lay hands quickly on any one, neither share in the sins of others. Keep yourself pure. No longer drink water but a little wine for your stomach and your frequent illnesses. Some men's sins are made plain. They go on ahead to judgment. But some follow after. It is the same with good works that are made plain. And those that are not cannot be hidden.

Let as many as are under the yoke of slavery count their own masters worthy of all honor, so that the name of God and the teaching is not slandered. Let them not despise the believing masters for they are brothers. But rather serve them. They are faithful and beloved and are helped by your service.

Teach and encourage these things. If anyone teaches anything else and does not come near to the words of our Jesus Christ and godly teaching, he is puffed up and knows nothing. Instead he is sick about questions and word battles. Out of this come envy, quarrels, slander, suspicions, wickedness, empty arguments from men of poisoned minds and beggarly poor of the truth, who say prosperity is



godliness. Keep away from such.

But Godliness with contentment is great prosperity. For we brought nothing into this world and it is plain that we shall take nothing out. But we have food and clothing, so we shall be satisfied. But those who want to be rich, fall into testings and traps and many unwise and hurtful desires. These throw men into destruction and wreck. For the love of money is the root of all evil. Some have been tricked from the faith by putting it first and have pierced themselves thru with many sorrows. But you, man of God, run from these things. Hunt justice, godliness, faith, love, patience, gentleness. Struggle in the good struggle of the faith. Lay hold firmly on everlasting life to which you were called and have confessed the good confession before many witnesses.

I command you before God who gives life to all things and Christ Jesus who witnessed before Pontius Pilate the good confession, keep the commands spotless, unblamable, until the appearing of our Lord Jesus Christ. He in his own time will show the Blessed and Only Ruler, the King of kings and the Lord of lords. He only has everlasting life, living in light unapproachable, whom not one man has seen nor is able to see, to whom is honor and strength forever.

Amen.

Command the rich in this age not to be high minded nor to hope in the uncertainty of riches, but to hope in God who gives to us richly all things to enjoy. Let them do good, to be rich in good works, to be liberal in giving, glad for fellowship, laying up a reserve for themselves a good foundation for the time to come, that they may lay hold on the real life.

O Timothy, guard the deposit in your trust. Keep away from secular, useless talking and hindrances of falsely named knowledge. Some keep talking about these and have missed the point concerning the faith.

Favor be with you.\*

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\*Some Manuscripts add, "To Timothy, first written from Laodicea, the chief city of Phrygia. of Pacatina:"

## *II TIMOTHY*

Paul, Missionary of Christ Jesus, by the will of God,  
According to the promise of life in Christ Jesus,  
to  
Timothy, beloved son.  
Favor, mercy, and peace from God Father and Jesus Christ  
our Lord.

I thank God whom I serve with a clear conscience, as  
did my fathers, when I remember you in my requests. I  
long night and day to see you, when I remember your tears,  
that I might be filled with joy, for I remember your faith.  
A faith that was first in your grandmother Lois and your  
mother Eunice, and am sure is in you. So now I remind  
you to reliven the gift that is in you by the laying on of  
my hands. For God has not given us a spirit of being afraid,  
but of power, and love, and self control.

So do not dodge the witness of our Lord, nor of me, his  
prisoner. So take your share of trouble for the good news  
according to the power of God. For he saved us and called  
us with a holy calling, not because of our works, but be-  
cause of his own purpose and favor which he gave us in  
Christ Jesus, before the beginning of time, which is now  
plain by the appearance of our Saviour Christ Jesus. For  
he did away with death, and brought life and never dying  
to light thru the good news. I was appointed a preacher  
and missionary and teacher to this. And I suffer for this.  
But I am not ashamed. For I know whom I have believed,  
and am persuaded that he has the power to guard that  
which he has put in my care to that day.

Keep the pattern of reasonable words which you heard  
in me, in faith and love in Christ Jesus. Guard that good  
by the Holy Spirit that lives in us.

## *II Timothy 1:15*

You know all those that turned away from me in Asia. Phygelos and Hermogenes are among them.

May the Lord give mercy to the household of Onesimus, for he refreshed me many times and was not ashamed of my chain. But he hunted carefully for me until he found me when he came to Rome. May the Lord give him mercy from the Lord on that Day. And you well know the kind of service he gave at Ephesus.

And you, son, be strong in the favor that is in Christ Jesus. And pass on to faithful men what you have heard from me before many witnesses. Then these will also be able to teach others.

Take your share of suffering as a good soldier of Christ Jesus. No soldier gets loaded down with things of life, so that he may please him that enlisted him.

If anyone is an athlete, he is not crowned unless he follows the athletic rules.

And the hard working farmer ought to have the first claim on the crop.

Think about what I say, for the Lord will give you understanding in everything.

Remember Jesus Christ, who was raised from the dead.

But the word of God is not bound with chains. For this reason, I endure everything for the sake of the chosen that they may also receive salvation in Christ Jesus with everlasting glory. The word is dependable; if we suffer together, we live together; if we stick to the job, we rule together; if we say no to him, he will say no to us; if we are not dependable, he stays dependable; he cannot back out on himself. Remind people of these. Witness before God.

Have no word battles. They are no help and they hurt the hearers.

Study carefully to stand before God, an approved workman, unashamed, correctly measuring the word of truth. Stay away from empty sounding arguments. They only make folks worse off. Their words are like gangrene. Hymenias and Philetus are examples. They have gone off from the truth. They say that the resurrection has already past. This upsets the faith of some.

The foundation of God stands, having engraved on it,

“The Lord knows his own.”

And,

“Each one who names the name of the Lord, let him step aside from injustice.”

In a great house, there are not only cups and pans of gold and silver, but also of wood and pottery. Some are to honor and some to dishonor. If any one cleans himself from these things, he will be a cup to honor, made holy and pleasing to the big boss. He will be made ready for every good work.

Keep away from low down wishes. Always hunt for justice, faith, love, peace, with everyone who calls upon the Lord with a clean heart. Stay away from brainless arguments and talk that gets no where. You know they breed fights. The slave of the Lord must not fight. Instead, he must be gentle with everybody, a teacher, patient when wronged, gentle when he teaches when there is an argument because God may give some change of minds to the knowledge of the truth. Then they can get out of the Devil's trap where they must do his wish.

Know for sure that there will be dangerous times in the last days. People will be self lovers, gold lovers, blowhards, showoffs, slanderers, disobedient to parents, never saying thanks, sneers at religion, bull headed, devilish, no self control, hardboiled, no love for good, undependable, puffed up, love pleasure more than love God, having the appearance of being godly, but denying his power. Keep away from these. Some of these get into the houses of women bothered with guilty conscience because of their sins and who are pushed around by their many wishes. They are always learning but never come to the knowledge of the power of truth. They are like Jannes and Jambres who stood up against Moses. These people are mixed up and never come to know anything. They have no understanding of the faith. They will not get far because everyone will see their ignorance and who they are.

But you have carefully followed my teaching, my way of living, my purpose, my faith, my great concern, my love, my endurance, the persecutions, the hurts, that came to me at Antioch, in Iconium, in Lystra. And the Lord took me

out of all these. Everyone who lives godly in Christ Jesus will have plenty of trouble. But evil people and pretenders will keep slipping behind, straying off and being given bad directions.

Now you stay with what you were taught and you believe. You know who taught you. You knew the holy writings since you were a boy, the power of wisdom to salvation by faith in Christ Jesus. All writing by the God spirit is valuable for teaching, for correction, for making things straight, for teaching in justice, that the people of God may be up to date, in their exertion for every good work.

I witness without reserve before God and Christ Jesus who will judge the living and the dead and his appearing and his kingdom; preach the word, right now, in good times and bad times, persuade, command, encourage with all patience and teaching. There will be a time when they will not put up with good teaching, but will gather around ear tickling teachers. They will turn away from truth and listen to fairy stories. Always stay sober. Hold steady in troubles. Do the work of a bringer of good news. Fill out your entire work.

My blood is about to flow and the time of my going away near. I have done good hard work. I have finished the race. I have kept the faith. Finally; there is reserved for me the crown of justice that the Lord, the Just Judge, will give me on that day. Not only to me, but to all those who have loved his appearing.

Hurry and come to me quickly. Demas has gone off and left me. He loves this present age and has gone to Thessalonica. Kreskes is gone to Galatia, Titus to Dalmatia. Only Luke is with me. Bring Mark here with you. He is a great help in the service. I sent Tycias to Ephesus. Bring the coat I left at Ephesus with Karpus when you come. Also the books, especially the notebooks.

Alexander the coopersmith did much evil. The Lord repay him according to his works. You look out for him. He greatly hindered our words.

No one stood by me at my first defense. Everyone got out. May it not be held against them. But the Lord stood by me so that the preaching might be completed by me and

all the pagans might hear. And I was pulled out of the lion's mouth. The Lord will save me from every evil work and save me to his Heavenly Kingdom. To him be the glory for ever and ever.

Amen.

Greet Priscus and Priscilla and those of the house of Onesiphorus.

Erastus stayed in Corinth. I left Trophimus sick in Miletus. If possible, come before winter.

Eubulos and Pudes and Linus and Claudia and all the brothers greet you.

The Lord be with your spirit.

Favor with you.

## *TITUS*

Paul, slave of God, but missionary of Jesus Christ, chosen of God according to faith and true knowledge of godliness, by hope of everlasting life that he promised before time began. In his own time he showed his word entrusted to me by command of our Saviour God,  
to Titus,  
my own child according to the common faith.  
Favor and peace from Father God and Christ Jesus our Saviour.

The reason I left you in Crete was to finish up the thing left undone and, to appoint elders in every city, as I commanded.

The elder must be blameless, having one wife, having believing children, having a good reputation, not undependable nor a troublemaker.

The general superintendent must be without blame, as the general manager of God, no drunkard, not hard to get along with, not having feelings easily hurt, not always picking a fight, not a money grabber, a lover of strangers, lover of good, understanding, just, wise, has self control, sticks to teaching the word of faith, so he can encourage others with the teaching and, call back others who talk against it.

There are many self appointed, loose talking deceivers, especially from the circumcision. They ought to be stopped. They are making money out of things that trouble whole families. One of their own prophets said,

“Cretans are always liars, bad actors, lazy fatties.” This witness is true. So speak up to them so they will have healthy faith, and not hang on to Jewish fairy tales and commands of people that turn them from the truth.

To the clean, everything is clean. To the apers and unbelieving, nothing is clean. Even their minds and consciences are apish. They witness to know God but deny his works. They are unbelieving troublemakers and against every good work. But you speak the teaching that brings good health.

Elders should use good sense, reasonable, wise, healthy in faith, in love, in endurance.

In the same way, let older women be holy people, not devilish, not much wine drinkers, good teachers to bring up children wisely to love people, love children, wise, pure, housekeepers, good, respecting their own husbands so the word of God is not slandered.

Also, encourage young people to wisdom. About everything, keep yourself a pattern of good works, no rotten teaching sensible words strong and understandable so that those outside may be ashamed of their dirty talk about us.

Slaves, do your best to obey your boss in everything. No grumbling. No stealing. In everything, do a good piece of work, so that the teachings of our Saviour God may harmonize in everything.

For the favor of God has appeared to all people, teaching us to say no to ungodliness and worldly wishes, we should live wisely, and just and godly, in the present age, looking forward to the happy hope and the appearing of glory of our Great God and our Saviour Jesus Christ, who gave himself for us to buy us back from all lawlessness and clean us up for a very special people for himself, much concerned about good works.

Talk about these things and encourage and help people along with all concern. Let no one look down on you.

Remind them to respect government authorities. Take advice. Be ready for every good work. Do not slander. Do not fight. Be reasonable. In everything, show friendly gentleness toward all people.

For we were once lawless, disobedient, wandering away, slaves to passion and all sorts of pleasures, hating neighbors and making trouble, disgusting, hating each other.

But when the riches and people loving of our Saviour God appeared, he saved us, not because of our good works, but because of his mercy, by cleaning away the old birth and renewing of the Holy Spirit, that he poured out upon



us richly by Jesus Christ our Saviour, so that, being made just by his favor, we have a living hope to inherit everlasting life.

This word is dependable. So I want you to pay attention. Let the believers of God sort out and line up for good works. These things are good and useful to people.

Keep away from silly arguments, birth records, quarrels, and fights about the law. They are no good and waste time.

Warn troublemakers once or twice. Then leave them alone. You know such persons have turned around and missed it because they want to boss everything.

When I send Artemas or Tycias to you, hurry up to come to me to Nicopolis. I want to spend the winter there.

See that Zenas the lawyer and Apollos have what they need to get started, so they will have no need. Let the rest learn the right use of their hands at good works. Then they will not be useless.

All those with me greet you.  
Greet my friends in the faith.  
The favor be with all of you.

## ***PHILEMON***

Paul, prisoner of Christ Jesus, and brother Timothy, to our beloved fellow worker, Philemon, and sister Amphia, and Archippus our fellow soldier, and the church at your house. Favor to you and peace from our Father God and Lord Jesus Christ.

I always thank God when I mention you in my prayers. I hear of the love and faith you have toward the Lord Jesus and to all the holy ones. Your fellowship of faith has stirred up our knowledge of faith toward Christ. I have much joy and encouragement because of your love. The hope of the holy ones is raised by you, brother.

So, I have much boldness to command you to do the right thing. But because of love, I ask you, being Paul the aged, now also, prisoner of Christ Jesus—I beg you for my son, whom I have begotten in my imprisonment, Onesimus. He was once useless to you. Now, he is useful to you and to me. I am sending him back to you, that is, my own heart. I had thought of keeping him with me, so that in your place, he might serve me in this jail of good news. But I would not do it unless you knew, so that you would not be made to do good, but gladly. That is why you lost him for an hour, that you might get him back forever—a slave. But much more than a slave, a beloved brother to me and, much more, to you, both in the flesh and in the Lord. If you take him as your partner, welcome him as me.

If he has wronged you or owes you anything, put it on my bill. I, Paul, have written with my own hand. I will pay it. I do not say that you owe your own self to me. Yes, brother, do this favor in the Lord to me. Refresh my inmost being with Christ.

I am sure that you will do what I have written. In fact, you will do more than I say.

So now, get the guest room ready. I hope that because of your prayers, I will be given back to you.

Epaphras, my fellow prisoner in Christ Jesus, Mark, Aristarcus, Demas, Luke, my fellow workers send greetings to you.

The favor of our Lord Jesus Christ be with your spirits.

Amen.

## HEBREWS

In the old times, God spoke to the fathers by the prophets in many parts and many ways. But in these last days he has spoken to us in his Son. And he has made him heir of all things. By him also the ages were made. For as he is the reflection of his glory and the exact copy of his being and he carries all things by the word of his power. When he had made cleansing for sins, he sat at the right of the Greatness in the Highest. By this he became so much better than the heavenly messengers that he has inherited a name far beyond them.

For to which of the messengers did he ever say,

“You are my Son,  
This day I have begotten you?”

And again,

“I will be to him as a father  
And he will be to me as a Son?”

And again when he brought his First Begotten into the inhabited world, he said,

“And let all the messengers of God worship him.”

And he said for the messengers,

“He who makes his messengers spirits  
And his public officers flaming fire.”

But for the Son,

“Your throne, O God, is for ever and ever.  
And the staff of your Kingdom is a staff of rightness.  
You have loved justice and hated lawlessness.  
Therefore, God, your God, has anointed you with the  
the oil of rejoicing above your friends.”

And,

“You, Lord, in the beginning laid out the earth.  
And heaven is the work of your hands.  
It will be destroyed,

But you still stay.  
And all shall grow old as a garment.  
And you shall roll them up as a covering.  
And they shall be changed.  
But you are the same,  
And your years will not fall.”  
But to which of the messengers did he ever say,  
“Sit at my right  
until I make your enemies a footstool of your feet?”

Are not all these public serving spirits sent out to serve those about to inherit salvation?

For this reason we have to pay much closer attention to the things heard, if we do not we may let them slip away. For if the words spoken by messengers were established and every breaking over and disobedience received its just pay in return, how can we get by if we neglect so great salvation? For in the beginning it was received spoken by the Lord. It was witnessed of God by signs and wonders and many great powers and the Holy Spirit measured out according to his will.

For he did not put the inhabited world of which we speak under the rule of messengers.

But one witnessed somewhere, saying,  
“What is man that you remember him  
or the Son of man that you look upon him?  
You made him a little lower than messengers.  
You have crowned him with glory and honor.  
And you have set him over the work of your hands.  
You have put all things under his feet.”

When he put all things under him, he left nothing that he did not put under him. But we do not yet see everything put under him, but we see Jesus who was made a little lower than heavenly messengers. He was crowned with glory and honor by the suffering of death, so that by the favor of God he might taste death for every person.

For it was fitting that by whom are all things, and for whom are all things, who brings many sons to glory, to make the pioneer of their salvation complete thru suffering. For he who makes holy and he who is made holy are all one. So he is not ashamed to call them brothers, saying,

“I will speak your name to my brothers.

I will sing praises to you in the midst of the church.”

And again,

“See me and the children God has given me.”

Since children are sharers of flesh and blood, so also he took part of them. This was so that he might by death cancel out him who has the strength of death, that is, the devil. Then he may set free all those who have been slaves of the fear of death their whole lives.

For he is not taking hold of the heavenly messengers. But he is taking hold of the descendants of Abraham. So he was bound to be made like his brothers in all things. Then he might be a merciful and faithful high priest in the things for God to make reconciliation for the sins of the people. Now he is able to help those who are tempted.

For these reasons, holy brothers, sharers of the heavenly calling, think carefully on the Missionary and High Priest of our confession, Jesus. For he was faithful to him who appointed him, as Moses was in his whole house.

He is counted to be worthy of more glory than Moses. For he who builds it has more glory than the house. Every house was built by somebody. But it is God who built all things. For Moses was faithful in his whole house as one who serves for a witness of what was going to be spoken. But Christ was as a Son in his own house. And we are his house, if we hold steady the boldness and boasting of our hope to the end.

For as the Holy Spirit says,

“Today if you hear his voice

do not harden your hearts

as in the provocation

as in the day of testing in the desert,

when your fathers tested me with proofs

and saw my works forty years.

So I was angry with that generation.

And I said, ‘They always go wrong in heart.

They did not know my road.’

So I swore in my great anger,

if they shall enter into my rest.”

Look out, brothers, that there may not be an evil, un-

believing heart in some of you in stepping aside from the Living God. But encourage each other every day, as long as it is called today, so that no one of you is hardened by the trickery of sin. For we have become close friends of Christ. That is if we hold steady the beginning of the assurance until the end. For it is said,

“Today if you hear his voice  
do not harden your hearts  
as in the Provocation.”

For some who heard provoked, but not all those who came out of Egypt by Moses. With whom was he angry forty years? Was it not with those who sinned, whose dead bodies fell in the desert? And to whom did he swear that they should not enter into his rest except those who disobeyed? And we see that they could not enter in because they did not believe. So then we should fear that any of you might seem to come short of a promise left to enter into his rest. For we have had the good news preached to us the same as they. But the word of the report did them no good. Those who heard were not mixed with faith. For we who are believing come into rest.

As he said,

“As I swore in my wrath,  
if they shall enter into my rest.”

For surely the works were done from the foundation of the universe. For it is said some where about the seventh day, that,

“And God rested the Seventh Day from all his works.”  
And in this again,

“If they should enter into my rest.”

So then it still waits for some to enter into it. And those who heard the good news before did not go in because they did not obey.

Again, he set a certain day. For he said in David,

“Today if you will hear his voice,  
do not harden your hearts.”

For if Joshua had given them rest he would not have afterwards spoken of another day. There is still a rest for the people of God. For he who has entered into his rest, does rest from his own works, as God did from his.

So let us be alert to enter into that rest, for someone might fall after the same example at disobedience. For the word of God is living and workable. It is sharper than any two-edged sword. It cuts in to dividing both soul and spirit and joints and marrows. It is a judge of the thoughts and plans of the heart. There is no created thing hidden before him. Everything is naked and laid bare before his eyes, before whom is our speech.

So as we have a great High Priest that has gone thru the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest that cannot suffer with our weaknesses. But he has been tested in every spot that we are. Yet he is without missing. So let us come with boldness to the Throne of Favor that we may lay hold of mercy and we may find favor for needed help.

For every high priest taken from among men is made one in things relating to God. He then may offer both gifts and sacrifices for missing. He must also have patience with the ignorant and straying, for he also is tied around by weakness. And he has to offer for his own sins even as he does for the peoples'.

And no one takes this honor to himself. But he is called of God, as Aaron was. So also the Christ did not glorify himself to be High Priest. But he who spoke about him,

“You are my Son

This day I have begotten you.”

Also in another place said,

“You are a priest forever

according to the ordination of Melchisedech.”

For he, in the days of his flesh, offered prayers and petitions, with strong cries and tears, to him who had power to save him from death. He was heard because he was concerned. Although he was a Son he learned to obey by what he suffered. And as he was made complete, he became responsible for everlasting salvation for those who obey. Then he was called of God a High Priest after the ordination of Melchisedech. We have much to say about him and it is hard to explain, because you have become lazy in hearing. You ought to be teachers in times like these. Instead you have to be taught the simple things of the



beginnings of the words of God. You need to take milk and not solid food. For everyone that is milk fed is a baby, and untrained in the word of justice. But solid food is for grownups. Their minds are exercised by habit to tell between good and bad.

Now as we have left the beginning of Christ talk, let us go on to completion. Let us not lay again the foundation of changing of mind from dead works and faith toward God, teaching of baptisms, laying on of hands, raising again of the dead and everlasting judgment. And we will do this if God will let us. For it is impossible for those who once had the light, who tasted the heavenly gift and became sharers of the Holy Spirit and tasted the good word of God and the powerful works of the coming age, and who fall away again to renew to change of mind. They crucify for themselves the Son of God and publicly shame him. For the ground that drinks up the often coming rains produces crop for the use of the farmers. It shares a blessing from God. But that which grows thorns and briers is left alone. They are useless and near to a curse, Their end is to be burned.

But we are persuaded better things of you, beloved, and that you have that salvation of which we speak. For God is not unjust to forget your work and labor of love that you show in his name. You did serve the saints and are serving them. But we desire each of you to show the same alertness to the full assurance of hope to the end.

Do not be lazy. Be imitators of those who thru faith and great patience inherit the promise. For God gave a promise to Abraham. When he could swear by no greater he swore by himself, saying,

“Truly, blessing I will bless you  
and multiplying I will multiply you.”

And with great patience he got the promise. For men swear by the greater. And for them an oath of assurance is the end of every argument. Because God more fully wanted to show to the heirs of the promise his unchangeable plans, he put in an oath. This was on two unchangeable things, that it is not possible for God to lie. So now we who have fled for shelter may have strong encouragement to lay hold on the hope set before us. We have this as a certain and steady

anchor to the soul. And we have gone into that behind the curtain, where Jesus, who has before us entered, has become a High Priest forever, according to the ordination of Melchisedech.

For this Melchisedech, King of Salem, Priest of the Most High God, met Abraham coming back from beating the kings and blessed him. And Abraham divided a tenth of everything to him. His name first means King of Justice. After that, King of Salem, which means King of Peace. Without father, without mother, without a family tree, having neither beginning of days nor end of life. But like the Son of God, he stays a priest without ending.

Now see how great this one was to whom the Old Father Abraham gave a tenth of what he captured. For surely those who are made priests of the sons of Levi have a command according to the law to take tithes from the people. That is, they take tithes from their brothers, even tho they came from Abraham. But he who was not of their family took tithes from them. And he blessed Abraham who had the Promise. But outside of all argument, the lesser is blessed of the greater. And here men who die receive tithes. But it is witnessed that he lives. And one way of saying it. Levi, who receives tithes, paid tithes thru Abraham. For he was still in the body of his Father Abraham when Melchisedech met him. Now if completeness was by the Priesthood of Levi, for the people received the law from them, why did another priest have to arise after the ordination of Melchisedech and not named after the ordination of Aaron? For there must be a change of the law if the priesthood is changed. For he of whom these things are said is from a different tribe. No one serves at the altar from this one. For it is plain that our Lord came from Judah. Moses spoke nothing about the priesthood of this tribe. And it is seen more clearly all the time that a different priest has come something like Melchisedech. He was made One, not according to fleshly command, but by power of life that cannot be destroyed. For it is witnessed.

“You are a priest forever according to the ordination of Melchisedech.”

There is a putting away of the command before this be-

cause it was weak and worthless. For there is nothing made complete by the law. But bringing in of a better hope does. For by it we come close to God. For they are not made priests without swearing an oath. But he swore an oath by him who says,

“The Lord has sworn  
and will never be sorry for it.  
You are a priest forever.”

So Jesus has become the assurance of a much better agreement. And there are many priests because they cannot keep on when they die. But this one has an unchanging priesthood because he stays forever. So then he is able to save to the utmost those who come to God by him because he always lives to speak up for them. For we needed such a high priest, holy, harmless, clean, separated from sinners, and become higher than the heavens. One who needs not to offer sacrifice for his own sins day after day, then for the people. For he did this once for all when he offered himself. For the law makes men high priests who have weakness. But the word of swearing an oath is above the law. It has made complete a Son forever.

Now to sum up what we are saying: We have such a high priest who has set down at the right of the throne of Greatness in heaven. He is a server of the holies and of the true tent the Lord set up and not man. For every high priest is set apart to offer gifts and sacrifices. So this one also needed to have something that he might offer. Now if he were upon earth he would not be a priest. For there are priests who offer gifts according to the law. They serve to a pattern and shadow of the heavenlies. For as Moses was told when he was about to build the tent,

“See that you make all things according to the pattern  
that was shown you in the Mountain.”

But now he has gotten a much better service. So also he is the pleader for a better agreement. For it has been put up on a much better promise. For if there had been nothing wrong with the first there would be no place found for the second. Because he found fault with them he says,

“Look, the day comes, says the Lord, I will make a new agreement with the house of Israel and with the house of Judah. Not according to the agreement I made with their fathers, in the day I held their hand to lead them out of Egypt. For they did not stay in my agreement. And I would not listen to them, says the Lord. Because this is the agreement that I will make with the house of Israel: After that day, I will give my laws to their minds, and will write them on their hearts. And I will be God for them, and they people for me. And they will not teach each one his neighbor and each one his brother, saying, ‘Know the Lord.’ For all shall know me, from the little ones to the grown ups. Because I will have mercy for their injustices and I will no longer remember their missing it.”

When he said, “new,” he made the first old. For that which grows old and creaky is fast disappearing.

Now surely the first rules of services were for the earthly holy place. For the first tent that was called holy was made. In it were the lamp stand and the table and the offering bread. After the second curtain was the tent called Holy of Holies. It had a golden incense burner and the Ark of the Agreement. It was covered over with gold. In it were the golden pot of manna, Aaron’s rod that budded, and the tablets of the Agreement. Over it were the Cherubs of glory overshadowing the Mercy Seat. But there is no one now to tell about this.

Now when everything was made the priest always went into the first tent to perform his services. But only the High Priest went into the second tent once a year. But he did not go in without blood which he offered for his own and the peoples’ missing because of ignorance. This showed that the way into the Holiest was not made plain while the first tent was standing. This was a parable for that time. For the gifts and sacrifices offered then was not able to complete the conscience of him who served. All it did was set up laws for eating and drinking and different washings of the flesh until the time set up for making all things right.

But Christ came a High Priest of the good things to come.

It was by a greater and more complete tent not made by hands, that is, not of this creation. Not by the blood of goats and calves but by his own blood he went once into the Holiest and found everlasting buying back. For if the blood of goats and bulls and the ashes of a heifer sprinkling the polluted makes holy to the cleansing of the flesh, how much more the blood of Christ who, by the Everlasting Spirit, himself, went in spotless to God, clean our conscience from dead works to serving the Living God.

For this reason he is a go-between for the new agreement. For by death he bought back those who went wrong under the first agreement. Now they may receive the promise of the everlasting inheritance. For where there is an inheritance, there must come a death in the one who gives it. The death of the one who gives it must be established before an inheritance is any good.

So then neither was the first started without blood. So after Moses had spoken all the Commands of the law to the people he took the blood of calves and goats. With this he mixed water and scarlet wool and hyssop. Then he sprinkled the book itself and all the people and he said,

“This is the blood of the agreement that God has commanded for you.”

And he also sprinkled with blood the tent and all the tools for service. And almost everything is made clean by blood according to the law. And apart from blood letting then is no forgiveness. The pattern of the heavenly things needed to be made clean like that. But the highest things needed to be made clean by a better sacrifice than that.

For Christ did not go into the Holy Place made by hands. It is the pattern of the true. But he is now in heaven itself appearing before the face of God for us. He does not have to keep offering himself like the High priest who comes into the Holiest year after year with the blood of another. For he had to suffer many times from the beginning of the universe. But now, just once, at the perfect completion of the ages, he has appeared to put away missing by the sacrifice of himself. And as it is appointed for men to die once, and judgment after that, so Christ was once offered to carry the missing of many and he shall appear the second

time without missing to that one who waits for him to salvation.

Now the law has a shadow of coming good things. It was not even an image of the things which they offer year by year with the same sacrifices continually. They are never able to make complete these who keep coming. If they did would they not stop being offered? Because the conscience of those who serve would be once cleansed of sins. But in them there is a remembrance of sins every year. It is not possible for the blood of bulls and goats to take away sins. So he says when he comes into the world,

“Sacrifices and offerings

You do not want.

But you have prepared me a body.

You have no pleasure in burnt offerings for sins.

Then I said,

‘Look, I come,

In the roll of the book it is written of me,  
to do your will, O, God.’ ”

Above he says,

“Sacrifices

and offerings

and burnt offerings

and sacrifices for sins you neither wish nor enjoy.”

Altho they are offered according to the law. Then he said,

“Look, I come to do your will.”

He does away with the first so that he might make the second stand.

Now we are made holy in his will by the one offering of the body of Christ. And every priest stands daily offering sacrifice for sins once for all time and sat down at the right hand of God. He is waiting till he puts his enemies a footstool for his feet. For by one offering he has made complete forever the holy ones. And the Holy Spirit witnesses to us of this. For after what he said before.

“‘This is the agreement that I agree toward them.

After those days,’ says the Lord

‘I will give my law on their hearts

And will write them on their minds.

And I will no more remember their missings and law breaking.'"

But where those are just put away, there is no longer offering for missing.

So then as we have boldness, brothers, to go into the Holiest by the blood of Jesus, which he set aside for us, by a new and living way thru the curtain, that is, his flesh, and a great Priest over the house of God, let us come with true heart, with full assurance of faith, having had our hearts sprinkled from an evil conscience, and our bodies washed with clean water. Let us hold fast our confession of hope without twisting, for he is faithful who promised.

And we should think of each other to stir up to love and good works. Let us not neglect meeting together, as some have the habit, But let us encourage each other, especially much more as you see the day coming near.

Where we willingly sin after receiving the knowledge of the truth, there is no more sacrifice for sins left. Instead, there is a fearful looking for certain judgment and angry fire that will eat up the enemies of truth. Whoever despised Moses' law dies without mercy upon two or three witnesses. Of how much worse punishment do you think he has coming who tramples on the Son of God and calls common the blood of the Agreement in which he is made holy and insults the Spirit of Favor? For we know him who said,

"To me is justice.

I will pay back."

And again,

"The Lord will judge his people."

It is fearful to fall into the hands of the Living God.

But call to mind the days before this, in which when you had light, you put up with much struggle of suffering. Partly you were held up to be looked at by sneers and sufferings. And partly you were partners of those who were going thru such things. And you shared the suffering of those in prison. And you took the robbing of your property with joy. For you know in yourselves you have better and more lasting possessions. So do not throw away your confidence. It has great reward. For you need patience to receive the promise when you have done the will of God. As in a very little

while he who comes will come and will not put it off. For my just one will live by faith, And if he draws back my soul has no joy in him. But we do not draw back to destruction but believe to saving the soul.

Now faith is the real part of things hoped for. It is the proof we do not see. The old people witnessed to it. By faith we believe the ages were made by the command of God. That which we see was made from what is not seeable.

By faith Abel offered to God a better sacrifice than Cain. By it he received witness that he was just. God bore witness to his gifts. And by it altho he is dead he still speaks.

By faith Enoch was taken so he did not see death, and he was not found because God took him. Before he was taken he had this witness that he pleased God. But without faith it is not possible to please him. For he who comes to God has to believe that he is and that he becomes a rewarder of those who look for him.

By faith Noah, when he was warned of things not yet seen, moved with fear, built an ark for saving his house. By this he condemned the world and became heir of justice by faith.

By faith Abraham obeyed when he was called. He went out to a place he was about to receive for inheritance. He went out, not knowing where he was going. By faith he lived in the land of promise as a stranger. He lived in tents with Isaac and Jacob, heirs with him of the same promise. He waited for a city with foundation whose architect and builder is God.

By faith Sarah, herself, received strength to have a child when she was past the right age, because she thought him faithful who had promised. So then there came from one, and that one already dead, as many as the stars of the sky for crowds and as the sand of the sea uncounted. These all died in faith. They never received the promise. But they saw them far off, and greeted them. They confessed they are strangers and wanderers upon the earth. For they who say such things make it clear that they are looking for their own country. And surely if they remembered from where they came, they might have had a chance to go back. But



now they stretch toward a better, that is a heavenly one. So then God is not ashamed to be called their God, for he has prepared a city for them.

By faith Abraham offered up Isaac when he was tried and he who had accepted the promise offered up his only son of whom it was said.

“In Isaac shall your descendants be called.”

He reasoned that God was able to raise him from the dead. He did get him from it in a parable.

By faith Isaac blessed Jacob and Esau about things to come.

By faith Jacob blessed both the sons of Joseph and worshipped, leaning on his staff.

By faith Joseph, when he was dying, talked about the going out of the sons of Israel and gave commands about his bones.

By faith Moses was hidden three months by his parents because they saw the pretty boy, and did not fear the king's command.

By faith Moses, when he was grown, refused to be called the son of Pharaoh's daughter. He chose rather to suffer trouble with God's people than to enjoy the passing pleasures of sin. He counted the reproach of Christ greater riches than the treasures of Egypt. He examined the pay. By faith he left Egypt. He did not fear the wrath of the King, for he understood the invisible as seen. By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the first born might not touch them. By faith he crossed the Red Sea as by dry land. When the Egyptians tried it they were drowned.

By faith the walls of Jericho fell down after they were circled seven days.

By faith the harlot Rahab did not die with those who disobeyed. She welcomed the spies with peace.

And what else may I say? Time would run out for me to tell of Gideon, Barak, Samson, Jephtha, David and Samuel and the prophets, who by faith brought kingdoms to their knees, worked justice, obtained promises, stopped the mouths of lions, smothered the power of fire, escaped the edge of the sword, were made strong from weakness, given strength

in war, drove out invading armies. Women received their own raised from the dead. Others were tortured. They would not be bought off. They wanted a better raising from the dead. Others were tried with mocking and beating, Yes, also of chains and prisons. They were stoned, sawed in two, spat upon, died by butchering with the sword. They were driven from home in sheep skins and goat skins. They had nothing left, were oppressed, evil treated. The world was not worthy of them. They wandered in deserts and mountains and caves in the grounds.

And all these did not receive the promise, although they were witnessed to by faith. God saw something better ahead for us, so that they might not be made complete without us.

And now, because we also are surrounded by so great a cloud of witnesses, having laid aside every weight and the comfortable sin, let us run with endurance the race stretching before us, while we look ahead to Jesus the pioneer and completer of faith. For he, because of the joy lying before him, endured the cross. He despised the shame and is seated at the right of the throne of God.

So think carefully of him who put up with such opposition of sinners against himself, so that you do not get tired and faint in your souls. You have not yet resisted to blood wrestling against sin. And you have entirely forgotten the encouragement he speaks to you as sons.

“My son, despise not the Lord’s training nor faint when he corrects you. For those whom the Lord loves he trains. And whips every son he welcomes.”

If you endure training God is treating you like sons. For what son is there whose father does not train? Now if you are without that training that all share, then you are not legitimate and not sons. Now we had fathers of the flesh who trained us and we respected them. Ought we not much more obey The Father of Spirits and live? For they trained us for a few days in the way that seemed good to them. But he did it for our profit so that we might share in his holiness. Now, no training is joyous, but painful while it is going on. Afterward it produces the peaceable fruit of justice to those who have been exercised.

So now straighten up the hanging down hands, and the shaky knees. And make straight paths for your feet lest the lame be turned aside. It is better that they be healed.

Follow, as a hunter, peace with everyone and the holiness without doing which no one will see the Lord. While you are following, look carefully that no one is lacking the favor of God. And watch lest any root of bitterness spring up and many be stained by it, lest there be some unmoral and unholy person as Esau, who for one piece of food sold his firstborn right. For you know that afterwards he wanted to inherit the blessing. But he was turned down for he found no place of change of thinking though he looked for it carefully with tears. For you have not come to a mountain that might be touched, and that burns with fire, and shadow and deep dark, and trumpet sound, and voice of words, that those who heard excused themselves. They asked that the word be not spoken to them for they could not keep up with what was commanded. And if an animal touched the mountain it should be stoned. And the sight was so fearful that Moses said,

“I am much afraid and I tremble.”

But you have come to Mount Zion and the City of the Living God, to heavenly Jerusalem and countless number of messengers, the all wide gathering, and the Church of the First Born enrolled in heaven, and to the Judge, the God of All, and to spirits of just ones completed, and the new agreement with Jesus as Go-Between, and blood of sprinkling that speaks better things than those of Abel.

Look out that you do not beg off from him who speaks. For if those who begged off from godly teaching on earth did not escape, much more shall we not if we turn away from him from heaven. His voice shook the earth then. But now he has promised, saying,

“Yet once I shake not only the earth but heaven.”

Now the “yet once” means the taking away of the things that may be shaken as having been made, that the unshakable things might stay. So now because we receive an unshakable kingdom, we may have favor to serve God in a pleasing way with good sense and respect. For our God is destroying fire.

Let brotherly love stay on.

Do not forget to entertain strangers, for by it some have entertained heavenly messengers without knowing it.

Remember those in prison as being in chains with them, and those mistreated, because you also are in the body.

Always keep marriage honorable and the bed pure, for God will judge the immoral and the adulterer.

Be satisfied as you are without loving money. For as he has said,

“I will never leave you, nor go away from you.”

So we may say boldly,

“The Lord is my Helper. I will not be afraid. What can man do to me?”

Remember your leaders who spoke the word of God to you. When you think over what they did, imitate their faith. Jesus Christ the same, yesterday, today, and forever.

Do not be carried away by high sounding and strange teachings.

It is good for the heart to be strengthened with favor, and not with something to eat that did not help those who went about in it.

We have an altar that those who serve the tent have no authority to eat from. For the bodies of those animals whose blood the High Priest brought into the Holiest for sin, are burned outside the camp. So also Jesus, that he might make his own people holy, suffered outside the gate. Then let us also go to him outside the camp carrying his reproach. For here we have no city that stays. We look for the one to come.

By him we should offer sacrifice to praise continually to God. That is, the fruit of our lips confessing his name.

Do not forget to do good and fellowship, for God is well pleased with such sacrifice.

Trust your leaders and honor them for they watch over their souls, that they may give account with joy and not groaning. For that would be worthless to you.

Pray for us. We are convinced that we have a good conscience in everything. We want to do the right thing at all times. More especially I encourage you to do this so I may be brought back to you the more quickly.

Now may the God of Peace, he who brought back from the dead The Great Sheep Herder of the flock, in the blood of the ageless agreement, Our Lord Jesus, make you the best in everything good to do his will, doing in you that which is well pleasing to him thru Christ Jesus; to whom be the glory to the age of ages. Amen.

Now I encourage you, brothers, take the word of encouragement for I am writing you with a few words.

Know that Brother Timothy has been let go. If he comes soon I will see you with him.

Greet all the officials and all the saints.

Those from Italy send greetings.

The favor be with all of you.

Amen.

## *JAMES*

James, slave of God and Lord Jesus Christ  
to  
The Twelve Tribes in the Dispersion.

Greeting.

My brothers, count all joy when you fall flat in all sorts of testings. You know that the checking out of your faith works together for endurance. And let endurance complete its work, so that you may be complete and all together sound, with nothing left out.

If anyone of you has wisdom left out, let him ask of God, who gives to all more than we need, and it will be given him. But let him ask in faith, not questioning. The one who questions is like sea waves, wind blown and tossed. Do not let that person think he will get anything from the Lord, doubleminded man, wobbly in all his roads.

Boast, outcast brother, in being raised up, and the rich in his being outcast, because he will fade as a flower of the grass. For when the sun comes up with burning heat, the grass withers and the flower falls off and its pretty looks is gone. That is how the rich withers away as he travels.

Happy the man who endures testing. When he passes the test he will receive the crown of life promised to those who love him. Let no one say when tested, "I am tested of God." God is not tested of bad. Neither does he test any one. But each one is tested under his own feelings, being tricked and led off. Then satisfying feelings brings missing it. When missing grows up, it brings death.

Do not stray off, beloved brothers. Every good gift and each complete gift is from above, coming down from the

Father from whom there is no twist nor shadow of bend. He brot us out by his own plan by word of truth that we might be the first plan of his creations.

Look, my beloved brothers, let each person be quick to hear, slow to speak, slow to anger. For man's anger does not work the justice of God. So put away all pollution and spreading badness, in gentleness take the transplanted word with power to save your souls.

Be doers of the word and not just hearers, fooling yourselves. Anyone who hears the word and does nothing is like a man examining his face in a looking glass. He looks himself over and goes away and right away forgets what he looks like. But the one who examines the complete law of freedom and sticks to it, not a forgetful hearer, but doing work, that one is happy in the thing he is doing.

If anyone practices religion and does not control his words, but fools his own heart, his religious practices are worthless. Pure religion without pollution before the God and Father is this, to call on the orphans and widows in their troubles and keep himself not spilled on from the world.

My brothers, have no special favorites in the faith you have of our Lord Jesus Christ of Glory. If a man comes to your meeting with gold ring and white clothes, and another comes in with worn out clothes, you look over the one in clean clothes and say, "Take this good seat," and you say to the poor man, "Stand," or, "Sit on the bottom step," do you not make a split among yourselves and become judges of bad ideas?

Listen, my beloved brothers, has not God chosen the outcast of the world rich in faith and inheritors of the Kingdom promised to those who love him? But you have beaten down the outcast. Do not the rich gang up on you and drag you to court? Do they not slander the good name by which you are called? So if you complete the kingly law as it is written,

"You shall love your neighbor as yourself,"

you do well, But you work sin if you have special favorites. You show up under the law as a lawbreaker. For whoever keeps the whole law, yet breaks one, is guilty of all. For he who said,

“Do not be immoral.”

also said,

“Do not kill.”

So if you are not immoral, yet if you kill, you become a lawbreaker. Then talk and act as one about to be judged under the law of freedom. For the judgment is without mercy to those who do no mercy. Mercy boasts over justice.

My brothers, what is it worth if one says, “I have faith, but no works?” Does faith have power to save him? If a brother or sister is without clothing and has nothing to eat, and one of you says, “Go in peace. Be warm and well fed,” and gives nothing the body needs, what is it worth? So faith by itself is dead if it has no works.

But someone says, “You have faith and I have works.” Show me your faith without your works and I will show you my faith by my works.

You believe there is One God? You do well. The demons also believe and shake. Would you know, empty person, faith without works is useless. Was not our Father Abraham made just when he offered his son, Isaac, on the altar? You see that faith worked together with his works and the faith was completed from his works. Then the writing was completed that said,

“Abraham believed God and it was reasoned to him to justice.”

And, he was called, “Friend of God.” You see that a person is made just from works and not from faith only.

In the same way, was not Rahab the Harlot made just from works when she welcomed the messengers and sent them out by another road?

So, as the body without spirit is dead, so is faith without works also dead.

Do not teach a lot, my brothers, knowing you will get greater judgment. We all blunder. He who does not blunder in word is a complete man. He has power to control the whole body. If we put bits in the horse's mouth, he obeys us and we are able to guide the whole body.

And look at the ships. Altho they are so big and are



driven by high winds, yet the pilot guides them wherever he wishes by a very small rudder.

So the tongue is a little member and raises much dust. A small fire can burn down the timber.

And the tongue is fire, the world of injustice.

It is set among our members, spilling out over the whole body. It fires up the whole order of beginnings and it is set afire by the junk pile. For all sorts of wild animals and birds and snakes and water animals are tamed and have been tamed by people. But no person can tame the tongue—never still about bad, full of deadly poison. We praise the Lord and Father with it and, with it, we bawl out people, born in the likeness of God. Praises and curses come from the same mouth. My brothers, this ought not to be.

Does sweet and salt water come from the same spring mouth? Do you pick olives from a fig tree? Or figs from a grape vine? Neither does a salt spring pour out fresh water.

Who is wise and knows what is going on among you? Let him show his good works by going about with gentle wisdom. But if you bitterly hate the neighbors and are self centered in your heart, do not blow about it and lie against the truth. This wisdom does not come down from above, but is from the earth—selfish, demonic. Where there is neighbor hating and selfishness, there is neighborhood fusses and every dirty habit.

But the wisdom from above is first pure, then peaceful, reasonable, easy to get along with, full of mercy and good harvests; not fault finding, no stage playing. The harvest of justice is sown in peace by those doing peace.

From where wars and from where battles among you? Is it not your unreasonable wishes that you make war among your neighbors? You want a lot and have nothing. You kill and hate neighbors and never get anything. You battle and make war. You have nothing because you ask nothing. You ask and get nothing because you ask bad, because you want to waste it on your own pleasure. Immoral ones, do you not know that the love of the world is enemy of God? Whoever plans to be friend of the world, stands enemy of God. Or do you think the writing empty that says,

“He has great concern for the spirit living in us?”  
But he gives more favor, because it says,  
“He stands against the showoffs,  
but gives favor to the outcast.”

Then line up and come to attention with God. Stand against the devil and he will run away from you. Come close to God and he will come close to you. Clean your hands, missers, and make your hearts holy, double thinkers. Humble yourself and mourn and weep. Turn your laughs to crying and your joy to sadness. Become outcast before the Lord and he will raise you up.

Do not gossip about each other, brothers. He who gossips about his brother or condemns his brother gossips about the law and condemns the law. If you condemn the law, you are not a doer of the law, but a critic. There is one Lawgiver and Critic, who has power to save and to destroy. So who are you who condemns the neighbor?

Look out, now, you who are saying, “Today or tomorrow we will go to some city and stay a year and do business and make a profit.” You know nothing of tomorrow, or what your life is. It is like a fog that stays a bit and then goes away. Instead, say, “If the Lord wills, and we live, we will do this or that.” But now you brag about your importance. All such bragging is wrong. The one who knows to do good and does not do it, misses it.

Look out now, you rich, mourn loudly for the troubles coming upon you. Your riches are rotten and your clothing motheaten. Your gold and silver are rusty and their rust is witness against you and will eat your bodies as fire. You piled up security in last days. Look, the wages of the workmen who harvested your fields that you kept back by tricks shouts against you. And the noise of the harvesters has gone into the ears of the Lord of Sabaoth. You lived for a good time on the earth and piled up a surplus. You fattened your hearts in the day of riots. You condemned and killed the just. He did not stand up against you.

Have great patience, then, brothers, to the presence of the Lord. Look, the farmer expects the rich harvest of the earth.

He has great patience over it until the early and late rains come. And you have great patience, strengthen your hearts, the presence of the Lord has come.

Brothers, do not complain about each other, so you will not be condemned. Look, the Judge stands before the door. Brothers, take the prophets who spoke in the name of the Lord for examples of great suffering and great patience. Look, we call those who stand steady very happy. You have heard of the patience of Job and have seen the purpose of the Lord, that the Lord has great concern and mercy.

Above all, brothers do not swear. Neither by heaven, nor by earth, nor any other oath. Let your yes be yes, and your no, no, so that you do not fall into condemnation.

Is anyone hurt among you? Let him pray. Does anyone feel good? Let him sing psalms. Is anyone sick among you? Let him call for the church officials and let them pray about him and rub him down with olive oil in the name of the Lord. And the prayer of faith will save the worn out, and the Lord will raise him up. And he will be forgiven where he missed it.

Confess where you missed to each other and pray for each other, so that you might be cured. The prayers of the just works great strength.

Elijah was a man like us and he kept on praying that it might not rain. And, there was no rain on the earth for three years and six months. He prayed again and the heaven gave rain and the earth produced a crop.

My brothers, if anybody among you strays off from the truth and if anyone turns him around, know that he who turns the one missing it from his wandering road will save a soul from death and will cover a great number of sins.

## *I PETER*

Peter, Missionary to Jesus Christ,  
to

The Chosen, scattered Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father in the making holy of the spirit to obedience and sprinkling of the blood of Jesus Christ:

Favor to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy he bears us again to living hope by raising again Jesus Christ from among the dead to inheritance unspoiled, unpoisoned, unfading, laid up in heaven for you who are guarded by the power of God thru faith to the salvation ready to be revealed in the last time. You rejoice in this. Tho for a short time now, if need be, you are sad by many testings. This is so that the trial of your faith, much more precious than gold that is falling to pieces, tho tried by fire, will be found in glory and praise and honor in the revelation of Jesus Christ: whom you love altho you have never seen him. Because you believe in him, tho you do not now see him, rejoice with unspeakable joy and full of glory. The end of faith is the saving of your souls.

The prophets looked very carefully about this and told about the favor for you. The Spirit of Christ told them the suffering Christ would have and they tried to find out how and when this would be, and the glory he would have after this. It was shown them that these things were not for them, but for you. This is now told you by messengers sent by the Holy Spirit from heaven. Even the heavenly messengers wanted to look into this.

So, now, clear up your minds to get on the job. Wake up. Hope only on the coming favor in the revelation of Jesus

Christ. Obey as children. Do not lay out your plans as you did in your ignorant feelings. For, as he who called you is holy, so you be holy in everything you do. For it is written,  
“Be holy, because I am holy.”

So, if you call him who judges each one without favorites, Father, invest your time with fear in what you are doing. You know that you were not freed from the useless habits your fathers gave to you by rusting gold or silver, but by the precious blood of Christ, as a spotless, prize lamb. He was chosen even before the beginning of the world. He was shown to you who believe on God in these last times, when he raised him from the dead and gave him glory. That is why your faith and hope is of God.

Love the brothers without pretense because your souls have been made pure by obeying the truth. Let your love reach out to each other because you have been born again, not from seed that rots, but by the living and staying word of God; because,

“All flesh is as grass and all its glory is as a flower of the field. The grass dries and the flower falls. But the teaching of the Lord stays forever.”

This is the teaching that has been told to you.

So lay aside all badness and all tricks and stage playing and hard feeling and bad talk. Really want the undiluted milk of the word, as new born babies, so that you might grow up to salvation by it, if you have tasted the good Lord.

You come to him as to a living stone, thrown out by men, but chosen and precious to God. And you, as living stones are built up a spiritual house to holy priesthood. Then you are fit to offer to God the spiritual sacrifice that he wants, by Jesus Christ. Because it says in the writings,

“Look, I lay in Zion a stone, a chosen, precious cornerstone. And the one who believes on it will not be made ashamed.”

So it is honor to you who believe. But to the unbeliever,  
“The stone the builders threw out has become the main cornerstone.”

And,

“A stone to fall over and a cliff of scandal.”

They fell over the word because they would not obey. That is what they must do.

But you,

“Chosen race, kingly priesthood, a holy nation, people to a purpose, so that you might publish the best.” That is why you are called from darkness to his amazing light. You who were once

“No people, but now, the people of God, who had no mercy, but now have gotten mercy.”

Beloved, I beg you, as aliens and displaced persons, do not go in for bodily wants that fight against the life. Have good from your going about among the pagans. Then when they talk about you as doing bad, they will praise God for your good work in the day of Inspection.

Obey all human arrangements according to the Lord, whether kings in control, or officials appointed to condemn bad doers and to praise good doers. This is the will of God. Then when you do good, it will silence the ignorance of foolish people. Act as free, but you are slaves of God. So do not use your freedom for bad. Honor everyone. Love the brotherhood. Fear God. Honor the king.

Servants, obey with all respect the bosses, not only the good and reasonable, but also the hard ones. For those who have a clear conscience toward God, it is favor to suffer unjustly. What is the difference? If we miss it and are slapped down, we take it. But if we take it when we do good and are slapped down, this is favor toward God. You were called for this, because Christ suffered for you. He left a pattern for those who follow him. For,

“He did not miss it, neither was any trick found in his mouth.”

When he was abused, he did not abuse. When he suffered, he did not threaten, but gave himself to the just judge. For he carried our sins in his body upon the wood. So we are dead to sin that we might live to justice. For,

“We are healed by his stripes.”

For,

“We wandered off as sheep.”

But now, we have turned back to the Sheep Herder and Overseer of your souls.

In the same way, let women respect their own husbands. Then if there are any who do not believe the word, they may be won without argument by the way you go about. They will notice with fear your pure living habits.

Do not let their beauty depend on outward decoration of the hair and golden ornaments or pretty clothes, but on the hidden person of the heart, in the purity of a quiet and gentle spirit. This is very precious before God. This is how the pure women among the old people dressed themselves. They always respected their own husbands. That is how Sarah obeyed Abraham, calling him Boss. Then you will be her children by doing good and not fearing any fear.

Husbands, live with your wives the same way, as you know. Honor them as the weaker vessel. You share alike the inheritance of the favor of God. Then your prayers will not be cut off.

To a purpose, let all have the same mind, merciful, love the brothers, gentle, modest. Never give bad for bad, nor abuse for abuse, instead, good words. For the reason you were called is to inherit blessing. For,

“He who would love life and see good days, let him stop his tongue from bad and his lips that they speak no trickery. Let him lean away from bad and do good. Let him hunt peace and track it down.”

Because,

“The eyes of the Lord are upon the just and his ears to their asking. But the face of the Lord is on bad doers.”

Now who will hurt you if you are excited about doing good? Even if you do suffer for justice, you are happy.

“Do not fear their fear, neither worry.”

But make holy the Lord Christ in your hearts and always be ready to explain to anyone about the word of your hope, but with gentleness and fear, having a good conscience. Then you may turn back those who keep finding fault with your good in Christ. For it is better, if it is the will of God, to suffer for doing good than for doing bad.

For Christ died for sinners once, the just for the unjust, that he might bring you to God. He died by flesh but is made alive by spirit. In this, he went to preach to spirits in

prison. These never obeyed when God waited with great patience in the days when Noah built the ark in which a few souls, that is, eight, were saved by water. Now, the antitype, baptism, saves you, not by putting off filthy flesh, but a good conscience before God by raising again Jesus Christ. He is now gone to heaven, at the right of God, having messengers and authorities and powers under his authority.

So, since Christ suffered in the flesh, dress yourselves up with the same idea, because he who suffers in the flesh puts away missing it. Then we do not spend the rest of our time in the wishes of the flesh, but in the will of God. There has been enough time to do the wishes of the pagans, walking in loose living, emotions, wine parties, neighborhood dances, booze, criminal idol service. They do not like it because you do not run with them to the same extravagant waste. So they talk bad about you. They must give a report to him who is about to judge the living and dead. These dead had the good news so that they will be judged as people in the flesh, but live to God according to spirit.

The finishing of everything has come near. So use no narcotics and use self control to prayer. More than all else, love each other, because love covers a great many missing it.

Welcome strangers without argument. Serve each other with what gifts you have as good overseers of the many sided gifts of God. If anyone speaks, let it be as words of God. If anyone serves, let it be with strength God gives, then he will give glory to God by Jesus Christ, to whom be glory and strength for ever and ever. Amen.

Beloved, do not be surprised at the fiery testing coming to you, as if something unusual was happening. Instead, rejoice with great peace because, as you share the fellowship of Christ's suffering, you will also share his revealed glory. Be glad if you are insulted in the name of Christ, because the glory and the Spirit of God rests upon you. But let none of you suffer as a murderer, or as a thief, or bad doer, or meddler in other people's affairs. Do not be ashamed if you suffer as a Christian, but give glory to



God with this name. For when the judgment starts with the house of God, what is the end of those who do not believe the good news of God? And if the just are barely saved, how will the ungodly and sinners show up? So then, as you are suffering according to the will of God, trust your souls to the Creator and, keep on doing good.

Now I beg you elders, who am also an elder and witness of the suffering of Christ, and the coming fellowship of glory, take care of the flock of God among you. Do not grumble about it, but do it gladly. Not for what you can get out of it, but get on the job. Not as one who has the last word, but as an example to the flock. Then, when the Head Sheep Herder appears, you will get the unfading crown of glory.

In the same way, let the young people pay attention to the elders. For all the rest, let each put on the coveralls of respecting each person alike, because God stands up against the blow hards and gives favor to the ones who look out for other people.

Get over your self importance, then, under the strong hand of God and he will lift you up in time. Throw all your worries on him because he cares for you.

Do not get drunk. Keep alert. The Devil, your opposer, goes about roaring, looking for whom he can eat up. Stand against him with strong faith, because you know that your brotherhood throughout the world is suffering.

Now the God of all Favor who has called you to his everlasting glory in Christ, after you have suffered a while, fix up the hurts, settle, strengthen you. To him be the power for ever. Amen.

I have written a short letter to you by Silas, whom I find a faithful brother, to encourage you and to witness that this is the true favor of God. Stand in it.

The Assembly in Babylon sends greetings to you. Also, my Son, Mark.

Greet each other with a holy kiss.

Peace to all those in Christ.

## *II PETER*

Simon Peter, Slave and Missionary of Jesus Christ,  
to

Those having the same precious faith in justice of our God  
and Saviour Jesus Christ.

Favor and peace be multiplied to you in knowledge of our  
God and Lord Jesus.

His Godlike power has freely given us things about life  
and godliness by the knowledge of him who called us to his  
own glory and highest honors. He has given us great and  
precious promises. That is, we may share Godlike fellow-  
ship and so escape from the rottenness in the world thru  
lack of self control.

So add the very best to your faith and knowledge to  
faith, and self control to knowledge, and dependability  
to self control, and godliness to dependability, and brotherly  
love to godliness, and love to brotherly love.

For if you have these in you and running over they keep  
you from drying out and not producing in the knowledge  
of our Lord Jesus Christ. For whoever is short of these is  
blind and near sighted. He has forgotten that he was  
cleansed from his old sins.

So be very sure, brothers, that your work and calling is  
worth your time. You will never stumble if you do. Then  
there will be made for you a rich way in to the everlasting  
Kingdom of our Lord and Saviour Jesus Christ.

So I am always reminding you of these, altho you know  
them and are steady in the present truth. So as long as I  
am in this tent, I think it is right for me to stir up your  
memory. For I shall soon lay aside this tent, as our Lord  
Jesus Christ showed me. And I will make sure that you will  
remember these after I am gone, because we did not follow

nice fairy stories when we made known to you the power and presence of our Lord Jesus Christ, because we saw his greatness with our own eyes. He received from Father God honor and glory when he said to him from greatest glory, "You are my Son, the Beloved One, in whom I found great pleasure."

And we heard this voice speaking to him from heaven when we were with him on the Holy Mountain.

And we have the more sure prophetic word. You do well to pay attention to it as to a light shining in a dark place, until the day comes and the morning star rises in your hearts. But know this first, that all prophetic writings did not come from any one person's interpretation. For prophesy never came by anyone's wish, but people spoke from God as they were carried by the Holy Spirit.

And there were false prophets among the people as there will be false teachers among you. They will secretly bring in destructive other teachings. They will deny the Lord that bought them and bring to themselves quick ruin. And many will go after their good for nothing ways, by whom the road of truth will be slandered. They will go about among you with double meaning words for their own gain. Their judgment has never been loafing nor has their ruin been asleep.

For if God did not spare the messengers who sinned, but gave them over to the dark pits of Tartarus to be kept for judgment, and, if he did not spare the old world, but guarded eight with Noah, preacher of justice, when he brot flood upon the ungodly world, and condemned the cities of Sodom and Gomorra to ashes as an example to those who would live ungodly, and saved just Lot whose soul was burdened by the ungodly things he saw and heard day after day as he lived among them, then the Lord knows how to take the godly out or troubles, but to save the unjust to the day of judgment, especially those who go about looking for filthy, fleshly fun, and despise authorities. Pig headed, self willed, slandering glorious ones without trembling, whom even the messengers, much greater in strength and power, did not bring slanderous judgment to the Lord against them.

But these, as unthinking animals were born to be caught in their own filth, they slander things they know nothing about, so they waste away in their own filth. They are paid for their injustice by injustice. They waste what they have by day, spilling and tearing in wild parties, while they fool themselves with big feasts with you. As their eyes are full of immorality, they can never get over missing it. Their hearts are full of wanting what others have, so they trap unsure souls. They are cursed children, they stray off the right road to follow the road of Baalam of Beor, who loved the wages of injustice.

But he was rebuked for his crazy idea. The dumb burro spoke in the language of a person and told the prophet to stop his crazy idea. These are wells without water, storm blown clouds to whom is kept the mists of darkness. When they use great high sounding words, they try to trap thru fleshly wishes those who have just gotten away from those who wander around with no place to go. When they promise freedom to them, they are themselves slaves of filth. For anyone is a slave to whatever catches and holds him. For, if anyone that has escaped the filth pits of the world by knowledge of Lord and Saviour Jesus Christ, is again caught and trapped in the same thing, the last of them will be worse than the first.

For it is better never to have known the road of justice than to turn away from the holy commands given them. There has come to them this proverb,

“The dog has turned to his vomit,”

and,

“The washed hog to wallow in the mud hole.”

Beloved this is the second letter I am writing to you. Stir up your pure minds to remember what the holy prophets said would come and, the commands of the Lord and Saviour to the Missionaries. Know this first, that, in the last days, there will come sneerers, who go about sneering after their own wishes. They say, “Where is the promise of his presence? There has nothing changed from the time of creation to when the Fathers slept.”

They want to forget that the heavens and earth came in

to being from water and by water by the word of God, and that the then creation was destroyed by a flood of water. And the heavens and earth that is now, is kept by the same word. It is held in place to judgment by fire and destruction of ungodly people.

So, beloved, remember this, that,

“A day with the Lord is as a thousand years and a thousand years is as one day.”

The Lord is not slow with his promises, as some people figure slowness. He had great patience toward us and does not wish any to be destroyed, but that all should come to change their thinking.

But the Day of the Lord will come as a thief, with the heavens passing away with a roar, and the elements melting with fierce heat, and the earth and all the works in it burning up.

As all these things will be destroyed what kind of person should you be in all holy going about and godliness, as you look forward to and hurry toward the day of the presence of God? Then the heavens will burn up and disappear and the elements will melt with burning heat. We look forward to,

“New heavens and new earth in which justice lives entirely,”

according to his promise.

So then, beloved, get on the job as you look forward to this, so that you will be found by him in peace, without spills and faults. And, count the great patience of the Lord for salvation, as our beloved brother Paul has written you, as the Lord had given him wisdom. He has spoken about these thing in all his letters, some of which is hard to understand. The uneasy and untaught twist these, as they do other writings, to their own ruin.

Now, beloved, you already know these things, so watch that you are not led off by the wanderings around of the ungodly to fall from your own high purpose.

But grow in favor and knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and to everlasting days.

## *I JOHN*

He who was from the beginning, whom we have heard, whom our eyes have seen, whom we have looked at and our hands have touched, concerning the Logos<sup>35</sup> of life, and the life was made plain, and we have seen and witnessed and tell to you the everlasting life that was from the Father and we have shown to you. He whom we have seen and heard we tell to you that you might have fellowship with us. And our fellowship is with the Father and with his Son Jesus Christ. We write these things to you that our<sup>33</sup> joy may be running over.

This is the message which we have heard from him and tell to you, that God is light and darkness is not in him at all.

If we say we have fellowship with him and walk around in darkness, we lie and do not do the truth. If we walk around in the light as he is in the light, we have fellowship with each other and the blood of Jesus, his Son, washes us from all sins. If we say that we have no sin we fool ourselves and the truth is not among us. If we confess our sins, he is faithful and just to take away our sins and to wash us from all injustice. If we say we did not sin, we make him a liar and his word is not among us.

My children, I write this to you so you do not sin. And if anyone does sin, we have a go-between with the Father, Jesus Christ the Just. He is the peacemaker for our sins, but not for ours only, but also for the whole universe. And the reason we know that we know him is because we keep his commands. He who says that he knows him and does not keep his command is a liar and the truth is not in him. And truly the love of God is completed in the one who keeps his word. That is why we know we are in him. He

who says that he stays in him is in debt to walk around as he walks around.

Beloved, I do not write a new command to you but an old command that you had from the beginning. The old command is the word that you heard. I again write a new command to you that is true in him and in you, because the darkness has gone away and the true light now shines.

He who says that he is in the light and hates his brother is still in the darkness. He who loves his brother stays in the light and there is no scandal in him. He who hates his brother is in the dark and he walks around in the dark and does not know where he is going. His eyes are blinded by the dark.

I write to you, children, because your sins are put away by his name. I write to you, fathers, because you have known him from the beginning. I write to you, young men, because you have won over the evil. I have written to you, children, because you have known the Father. I have written to you, fathers, because you have known him from the beginning. I have written to you, young men, because you are strong and the word of God stays in you and you have won over the evil.

Do not love the world, neither the things in the world. The love of the Father is not in the one who loves the world. Because everything in the world, the wishes of the flesh and the wishes of the eyes, the showoff of living, is not from the Father, but is from the universe. The world goes away and its wishes. But he who does the will of God stays forever.

Children, it is the last hour. As you have heard that antichrist comes, and there are many antichrists now come, so you know it is the last hour. They went out from us, but they were not from us. If they had been from us they would have stayed with us. But it is plain that they are not from us. And you have a special gift from the Holy One, you know everything. I did not write to you because you do not know the truth, but you do know it, and that any lie is not from the truth.

Who is a liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the

Son. Anyone who denies the Son does not have the Father. He who confesses the Son also has the Father. You have heard him from the beginning. He stays among you. If he whom you have heard from the beginning stays in you, you stay in the Son and in the Father. And this is the message that we have spoken to you, the everlasting life.

I wrote to you about those who would get you off the track. And the special gift you got from him stays with you, because the special gift teaches you about everything. This is true and is no lie. You stay in him as you have been taught.

And now, children, stay in him, so that if he shows up, we may be confident and not afraid at his presence.

If you know that he is just, you know that everyone who does right has been born from him.

See what kind of love the Father has given us that we might be called children of God, and we are. That is why the world does not know us because it did not know him. Beloved, we are now the children of God and it is not yet plain what we shall be. We know that if he should appear, we shall be like him, because we shall see him as he is. And everyone purifies himself as he is pure who has this hope in him.

Everyone who does the sin also does the lawless. The sin is lawless. And you know that he showed up to take our sins away, and there is no sin in him. Everyone who stays in him does not sin. Everyone who sins has not seen him nor known him.

Children, let no one fool you. He who does justice is just as he is just. He who does sin is from the devil, because the devil sinned from the beginning. The reason the Son of God showed up is to do away with the works of the devil.

Everyone who has been born of God does not do sin, and his seed stays in him. And he does not have power to sin because he has been born of God. This is what the children of God look like and the children of the devil. Everyone who does not do justice is not from God nor he who does not love his brother. And this is the news you have heard from the beginning, that we should love each other. Not like Cain who was from the evil and killed his brother. What



did he get out of killing him? Because his works were evil and his brother's were just.

Do not be surprised, brothers, if the world hates you. We know that we have gone over from death to life because we love the brothers. He who does not love stays dead. Anyone who hates his brother is a murderer, and you know that the murderer does not have everlasting life staying in him.

This is how we know love because he laid down his life for us, and we are indebted to lay down our life for our brothers. Anyone who has plenty and sees his brother have a need and shuts up his interest, how does the love of God stay in him? Children, let us not love by talking, neither with the tongue, but by work and truth.

This is how we know we are from the truth and our hearts have confidence before him. If our conscience bothers us, God is greater than our conscience and knows everything. Beloved, if our conscience does not bother us we have confidence before God. And we get everything we ask from him, because we keep his commands and what we do pleases him. And this is his command, that we should believe the name of his son, Jesus Christ, and we should love each other as he gave us command. He who keeps his command stays in him and he in him. This is how we know that we stay in him from his Spirit that he gave us.

Beloved, do not believe every spirit but check up on the spirits to see if they are from God. There are many false prophets gone out to the universe.

This is how you will know the spirit of God: every spirit that confesses Jesus Christ came in the flesh is from God. Every spirit that does not confess Jesus is not from God. This is the spirit of antichrist that you have heard is already in the world.

Children, you are from God. You have conquered that one because he who is in you is greater than the one in the world. They are from the world. That is why they speak from the world and the world hears them. We are from God. We know that God hears us. He who is not from God does not hear us. This is how we know the spirit of truth and the spirit of going wrong.

Beloved, let us love each other because love is from God. Each one who loves is born of God and knows God. He who does not love does not know God because God is love. The love of God among us is shown because God sent his Only begotten Son to the world that we might live by him. This is love, not that we loved God, but he loved us and sent his Son as a go-between for our sins.

Beloved, if this is how God loved us, we are in debt to love each other. No one has ever seen God. God stays in us if we love each other and his love is completed among us. We know that we stay in him and he in us because he has given us of his spirit. And we see and witness that the Father sent his Son, the Savior of the world. If anyone confesses that Jesus Christ is the Son of God, God stays in him and he in God. And we have known and we have believed the love that God has in us.

God is love. Anyone who stays in love stays in God and God stays in him. The way the love of God is completed with us is that we have confidence in the day of judgment, because we are in the world the same as he is. There is no fear in love but the completed love throws fear out because fear has troubles. He who is afraid is not completed in love. We love because he first loved us. If anyone says I love God, and hates his brother, he is a liar, for if he does not love his brother whom he has seen, he cannot love God whom he has not seen. This is the command we have from him, that he who loves God also loves his brother.

Each one who believes that Jesus is the Christ has been born of God. And each one who loves the one who was born loves the one born from him. The way we know that we love the children of God is, when we love God and do his commands. For this is the love of God, that we keep his commands and his commands are not a bother, because each one who has been born from God conquers the world. This is the victory that conquers the world, our faith.

Who is it that conquers the world? Is it not he who believes that Jesus is the Son of God? This is he who came

by water and blood, Jesus Christ. Not only with water but also with blood, and it is the Spirit that witnesses because the Spirit is true. Now there are three witnesses, the Spirit and the water and the blood. These three are one.

If we welcome the witness of men the witness of God is greater, because this is the witness of God that he witnessed about his Son. He who believes on the Son of God has the witness with himself. He who does not believe, God has made him a liar because he has not believed on the witness that God witnessed about his Son. And this is the witness, God has given us everlasting life and the life is in his Son. He who has the Son has life. He who does not have the Son of God does not have life.

I wrote this to you that you might know that you have everlasting life, to you who believe on the name of the Son of God. And this is the confidence we have toward him, if we ask anything according to his will, he hears us. If we know that he hears whatever we ask, we know we have what we asked because we asked from him.

If anyone sees his brother sinning a sin not to death, he shall ask, and he will give him life, those who are not sinning to death. There is a sin to death. I do not say you shall ask for it. Every injustice is sin. There is a sin not to death.

We know that everyone that has been born from God does not sin but God keeps those who are born from him and the evil does not touch them. We know that we are from God and the whole world lies in evil. We know that the Son of God came and gave us understanding to know the truth. And we who are with his Son, Jesus Christ, are with the truth. This is the true God and life everlasting.

Children, guard yourself from symbols.

## *II JOHN*

The Elder

to Chosen Sarah, and her children, whom I love in truth.

Not only I, but each one who knows the truth, because the truth stays in us and will be with us forever. Let there be joy, mercy, peace, from the God the Father and from Jesus Christ the Son of the Father, in truth and love.

I am very glad that I found some of your children walking about in truth, as we have received command from the Father.

Now I ask you, Sarah, (not as I am writing a new command, but one we had from the beginning) that we love each other. And this is love—that we walk about according to his commands. This is the same command that you heard from the beginning, that we walk about in him.

There are many wandering leaders come out in the universe. They do not confess that Jesus Christ came in the flesh. This is the wanderer and the antichrist.

Look out for yourself so that you do not lose what you worked for, but will get full pay. Everyone who goes off and does not stay in the teaching of Christ does not have God. He who stays in the teaching has the Father and the Son.

If anyone comes and does not bring this teaching, do not welcome him into your home nor greet him. The one who greets him shares in his evil works.

I have much to write you, but would rather not with paper and ink. I hope to come to you and to speak face to face, so that your joy might run over.

The children of your chosen sister greets you.

### *III JOHN*

The Elder  
to Beloved Gaius, whom I love in truth.

Beloved, I hope you are doing well and have good health, as your soul is doing well.

It gave me great joy that when the brothers came, they witnessed that you walk around in the truth, because you are true. I have no greater joy than to hear that my boys walk around in the truth.

Beloved, you are faithful in any work you do to the brothers and visitors. They have witnessed to your love before the church. Do this good thing and send on their way these who are worthy before God. They have gone out to the pagans and have gotten nothing from them. We are in debt to folks like these. That is how we become fellow workers for the truth.

I wrote something to the church. But Diotrephus, who loves first place, did not let us come. So when I do come, I will remind him of what his frothy, evil talk is doing to us. This is not all. He will not welcome the brothers and plans to put them out of the church.

Beloved, do not imitate the bad, but the good. He who does good is from God. He who does bad has never known God. Everyone has said a good word about Demetrius. And so does the truth. We also have a good word. And you know our word is true.

I had much to write to you, but do not wish to write with pen and ink. I hope to see you soon and talk face to face.

Peace to you.  
Your friends greet you.  
Greet the friends by name.

## *JUDE*

Jude, Slave of Jesus Christ, brother of James, to the beloved in God, called and kept to Jesus Christ. Mercy to you. And peace and love be multiplied.

Beloved, I have great concern to write to you about our common salvation. I must write encouraging you on to the best work for the faith once given to the holy ones. For some people have slipt in with this judgment written: They are ungodly and twist the favor of God so they can boss everything. . And they deny our only Ruler, our Lord Jesus Christ.

I am sure you knew all this once, that the Lord saved the people out of Egypt and later destroyed the unbelievers. Messengers who did not keep their own authority, but left their living place, are chained in darkness to the Great Day of Judgment. In the same way Sodom and Gomorra and the surrounding cities, when they were immoral and perverted, were set forward as an example by getting a judgment of everlasting fire. In the same way these people make their bodies filthy, throw out authority, praise slander.

When Michael, the Chief Messenger got in an argument with the Devil over the body of Moses, he did not dare to bring a slanderous judgment, but said, "The Lord call you down." So these slander what they do not know. They follow their instincts like wild animals and are clear off the track. Sorrow to them. They have gone down the road after Cain, and wandered off like Balaam after a bribe and are destroyed in the silly talk of Kore. They are the spilled soup at the love feasts. They only look out for number one. They are dry clouds blown by the wind. They are dead trees, without shade or fruit, pulled up by the roots. They are roaring sea waves foaming with filth. They are wander-

ing stars, headed for darkness of outer space forever.

Enoch, the seventh from Adam, prophesied about these saying,

“Look, the Lord came with myriads<sup>1</sup> of his holy ones, to do justice against all and to comdemn all ungodly for all their ungodly works they did that were ungodly, and for all the hard, ungodly things they said against him.”

They are always complaining, finding fault, going after their own wishes, blowhards, flattering others for a gift.

But you, beloved, remember what the missionaries told you of our Lord Jesus Christ. They said to you, “There will come sneerers in the last days who will go along after their own ungodly wishes.”

They break things up, low livers, having no spirit.

You, beloved, build yourselves up in the holy faith. Pray in the Holy Spirit. Keep yourself in the love of God. Look forward to everlasting life by the mercy of our Lord Jesus Christ. Show mercy to doubters. Save them by jerking them out of the fire. Show mercy to others with concern while you hate the bodily filth on their clothing.

To him who has power to guard you from falling and to stand you before his glory without blame with great joy, to the Only God our Saviour by Jesus Christ our Lord, be glory, great honor, strength and authority for all the ages, both now and all time to come.

Amen.

## *THE REVELATION OF JESUS CHRIST*

THE REVELATION of JESUS CHRIST that God gave to his slave, of what must come about with speed. He showed this by signs to his slave John, by his messenger whom he sent. He witnessed to what he saw of the word of God and of Jesus Christ.

Happy is he who reads aloud and they who hear the words of prophesy and keep what is written in it, for the time is near.

JOHN to the Seven Churches in Asia.

Favor to you and peace from HIM WHO IS and WHO WAS and WHO COMES and from the seven spirits before the throne, and from JESUS CHRIST, THE FAITHFUL WITNESS, THE FIRSTBORN of the dead and THE CHIEF OF THE KINGS OF THE EARTH. To him who loves us, and freed us from our sins in his own blood, and made us a kingdom of priests to his God and Father—to him be glory and majesty forever. Amen.

Look, he comes among the clouds and every eye shall see him, even the ones who pierced him. And all the tribes of the earth shall mourn over him. Yes, Amen.

“I AM the A and the Z,” says the Lord God, HE WHO IS and WHO WAS and WHO COMES, the ALMIGHTY.

I, John, your brother and neighbor in oppression and The Kingdom and persistence in Jesus, found myself in the Island called Patmos because of the word of God and the witness of Jesus.

I was in the spirit on the Lord’s Day and I heard behind me a great sound like a trumpet, saying,  
“That which you see, write in a book and send it to the



Seven Churches, to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia and to Laodicea.”

And I turned to see the voice that spoke to me. And turning, I saw seven golden lamps. And among the lamps a being like the SON OF MAN, dressed in a long robe with a gold belt about his chest. His head and hair was white as wool—as white as snow. His eyes blazed like fire, and his feet like pure brass from the refiners. And his voice was like the sound of great waters. And he had in his right hand, seven stars. And from his mouth came a sharp, two edged sword. And his face was like the sun shining in its power. And when I saw him, I fell at his feet as dead. And he laid his right hand on me, saying “Do not fear. I am THE FIRST AND THE LAST, and THE LIVING ONE. I was dead, and look I am alive for ever and ever. And I have the keys of death and Hades. So write what you have seen and what now is and what is going to be after this.

“The mystery of the seven stars which you saw in my right hand and the seven lamps of gold—the seven stars are the seven messengers to the Seven Churches, and the seven lamps are the Seven Churches.

“Write to the messenger of the Church in Ephesus: HE who holds the seven stars in his right hand, and walks among the seven golden lamps, says, I know your work and your weariness and endurance and that you cannot put up with bad men, that you have examined them who say they are missionaries and are not, and that you have found them false. You have endured and carried the load because of my name, and have not fainted.

“But I have something against you, because you have left your first love. So remember how far you have fallen and turn and do the first work. If you do not, I will come to you and move your lamp out of its place, unless you turn.

“But this you have; you hate the works of the Nicolaetans that I also hate.

“He who has ears, let him hear what the Spirit says to the churches; To him that triumphs, I will give to eat of the tree of life that is in the Paradise of God.

“Write to the messenger of the Church in Smyrna. He who is **FIRST AND THE LAST**, who was **DEAD AND IS ALIVE**, says, I know your distress and great poverty, but you are rich, and the slander of those who say they are Jews and are not, but are of the synagogue of Satan.

“Do not fear what is about to be done. Look, the Devil is about to throw some of you into jail to test you. And you shall have distress ten days.

“Be utterly faithful to death and I will give you the crown of life.

“He who has ears, let him hear what the Spirit says to the churches: He who triumphs will not be injured by the second death.

“And to the messenger of the Church in Pergamos, write, This is what He who has the sharp, pointed double edged sword says, I know where you live where Satan’s throne is, that you have kept my name, and have not said no to my faith, even in the days that Antipas, my faithful witness, was killed among you, where Satan lives. But I have something against you, because you have some among you that hold to the teaching of Balaam, who taught Balac to put scandal before the sons of Israel, to eat sacrifices to idols and to be immoral. And you also have some among you that hold to the teaching of the Nicolaetans. So turn, or I will come close to you with speed and I will fight against them with the sword of my mouth.

“He who has ears, let him hear what the Spirit says to the churches: To him who triumphs I will give of the hidden manna, and I will give him a white stone, and a new name written upon the white stone; a new name that no one knows except him who receives it.

“And to the messenger of the Church in Thyatira, write, This is what the **SON OF GOD** says, **HE** who has **THE EYES OF BLAZING FIRE** and **FEET LIKE MELTED BRASS**, I know your works, and your love, and faith, and endurance, and your last work is better than the first.

“But I have against you that you permit that woman, Jezebel, who calls herself a prophetess, to lead astray my slaves by teaching immorality, and eating idol sacrifices. And I gave her time that she might turn. But she did not

wish to turn from her immorality. Look, I am going to put her on a sick bed, and great distress will come upon those who share her immoral works, if they do not get a new mind from their works.

“And I will kill her children with death. And all the churches shall know that I am the one who searches the minds and the hearts and will give to each one according to your work. But I say to the rest of you in Thyatira, whoever does not have this teaching, who does not know the depths of Satan as it is said, I will not put upon you any other burden. But hold tight to what you have until I come.

“And he who conquers and keeps my works to the end I will give him authority over the nations, and he shall shepherd them with a rod of iron and break them as a clay pot, as I have also received from my Father. And I will give to him the morning star. He who has ears let him hear what the spirit says to the churches.

“And to the messenger of the church in Sardis write: He who has the seven spirits of God, and the seven stars, says, I know your work that you have a name that you live and you are dead. Wake up and strengthen what is left that is about to die. I have not found your work completed before my God. So remember what you have received and heard and kept, and turn. If you do not waken I will come as a thief and you do not know what hour I will come. But I have a few names in Sardis who have not polluted their clothing and they will walk with me in white because they are worthy. He who conquers will be clothed in white clothing and I will not erase his name from the book of life. And I will confess his name before my Father and his messengers.

“He who has ears, let him hear what the Spirit says to the churches.

“And write to the messenger of the church in Philadelphia, The Holy and True says,

“He who has the Key of David. WHO OPENS AND NO ONE CLOSES AND CLOSES AND NO ONE OPENS, I know your work. Look, I have given before you an opened door that nobody has power to shut, because you have

a little power, and you kept my word and you have not said no to my name.

“Look, I give from the synagogue of Satan those who are saying they are Jews and are not, but lie. Look, I will make them come and fall before your feet and they will know that I have loved you. Because you have kept the word of my endurance, I will keep you from the hour of testing that is about to come upon the whole inhabited world, to test those living on the earth.

“I come with speed. Hold on to what you have so that no one takes your crown. He who conquers I will make a pillar in the temple of my God. He will no more go in nor go out. And I will write on him the name of my God and the name of the City of my God, and the New Jerusalem that is coming down from heaven from my God, and my new name.

“He who has ears, let him hear what the Spirit says to the churches.

“And write to the messenger of the church in Laodicea, The AMEN says. THE FAITHFUL AND THE TRUE WITNESS, THE FIRST CREATION OF GOD. I know your work that you are neither cold nor hot. I wish you were cold or hot. Because you are lukewarm and neither cold nor hot I am about to spit you out of my mouth. You say, ‘I am rich and have plenty of goods and need nothing.’ You do not know that you are poor and wretched and lame and blind and naked. I advise that you buy from me gold tried in the fire that you might be rich and white cloth to wear so that the shame of your nakedness will not show and eye salve for your eyes that you might see. Those whom I love I correct and give schooling. Snap out of it and change your thinking.

“Look, I stand at the door and knock. If any one hears my voice and opens the door I will come to him and eat with him and he with me.

“He who conquers I will give a seat with me upon my throne, as I have conquered and have sat with my Father on his throne.

“He who has ears let him hear what the Spirit says to the churches.”

After this, I saw. And a door was opened in heaven.

And the first voice I heard as a trumpet speaking to me, said, "Come up here and I will show you what must come about after this."

I was immediately in the spirit and a throne was placed in Heaven and one sitting upon the throne that looked like a jasper and a sardias stone. And there was a rainbow circling the throne like an emerald. And twenty-four thrones circled the throne and twenty-four elders seated upon the thrones clothed with white clothing. And upon their heads crowns of gold. And there came from the throne lightnings and voices and thunders. And seven lamp stands burned before the throne which are the seven spirits of God. And before the throne was a sea of glass like crystal. And before the throne encircling the throne four living ones. They had eyes in front and behind. And the face of the first living one was like a lion and the second one was like a young bull and the third living one had the face of a man and the fourth living one was like a flying eagle. And each of the four living ones had six wings with eyes circling and on both sides. They take no rest day and night, saying, "HOLY, HOLY, HOLY, LORD GOD THE ALMIGHTY WHO WAS AND WHO IS AND WHO COMES."

And when the living ones give praise and honor and thanks to HIM WHO SITS UPON THE THRONE WHO LIVES FOREVER AND EVER, the twenty-four elders fall down before HIM WHO SITS UPON THE THRONE and worship HIM WHO LIVES FOREVER AND EVER and throw their crowns before the throne, saying,

"You are worthy, O Lord our God to receive praise and honor and power because you have made everything and by your will they have come into being."

And I saw at the right of HIM WHO SITS UPON THE THRONE a book written inside and outside sealed with seven seals. And I saw a strong messenger speaking with a great voice, "Who is worthy to open the book and to break its seals?" And no one has power in heaven or upon earth or under the earth to open the book or to look at it. And I mourned much because no one was found worthy to open the book or to look at it. One of the elders said to

me, "Do not mourn. THE LION OF THE TRIBE OF JUDAH, THE ROOT OF DAVID, has conquered to open the book and its seven seals."

And I saw among the throne and the four living ones and among the elders a LAMB standing as though it had been butchered having seven horns and seven eyes that are the seven spirits of God sent out to all the earth. He came and took the book from the right hand of HIM WHO SITS UPON THE THRONE. When he took it the four living ones and the twenty-four elders fell before the LAMB. Each one had a harp and a golden bowl full of perfume that are the prayers of the holy ones. And they sang a new song, saying,

"You are worthy to receive the book and open its seals because you were sacrificed and you have bought us to God with your own blood from every tribe and tongue and people and nation. And you made us to our God kings and priests and we shall reign upon the earth."

I looked and heard the voices of many messengers circling the thrones and the living ones and the elders and the numbers of them were myriads of myriads<sup>1</sup> and thousands of thousands saying with a great voice,

"Worthy is the LAMB who was sacrificed to receive power and riches and wisdom and strength and honor and glory and praise."

And all creation, those in Heaven and on the earth and under the earth and all that are on the sea and in it and all that are in them I heard saying,

"TO HIM WHO SITS UPON THE THRONE and to the LAMB is thanks and honor and glory and strength forever and ever."

And the four living ones said "Amen." And the elders fell down and worshiped.

And I saw the LAMB open one of the seven seals. And I heard one of the four living ones saying as with a voice of thunder, "Come." And I saw a white horse and the one sitting upon it had a bow. And crowns were given him and he went out conquering and to conquer.

And when he opened the second seal I heard the second

living one saying, "Come." And there went out another red horse and to the one sitting upon it was given to take peace from the earth that people might kill each other, and there was given to him a great sword.

And when he had opened the third seal I heard the third living one saying, "Come." And I saw a black horse and the one sitting upon it had a scale in his hand and I heard what sounded like a voice among the living ones saying, "A xoinix<sup>1</sup> of wheat for a denarius<sup>1</sup> and three xoinix of barley for a denarius and do not destroy the oil and the wine."

And when he opened the fourth seal I heard the voice of the fourth living one saying, "Come." And I saw a pale green horse and the name of him who sat upon it is Death, and Hades followed with him. And authority was given to him over one fourth of the earth to kill with the sword and famine and death and wild beasts of the earth.

And when he opened the fifth seal I saw underneath the altar the spirits of those killed because of the word of God and because of the witness which they had. And a great voice shouted saying, "How long, oh Holy and True Ruler, will you not judge and avenge our blood from those living upon the earth?" And there was given white clothing to each one of them and it was said to them that they should rest for a short time, until their fellow slaves and their brothers were also killed as they themselves.

And I looked when the sixth seal was opened and there was a great earthquake and the sun became black as a tent cloth of hair. And the moon became like blood and the stars fell from the sky to the earth as figs fall when it is shaken by a great wind. And the sky split and rolled back as a scroll and all mountains and islands were moved from their place. And the kings of the earth and the great ones and the army officers and the rich and the strong and all slaves and free men hid in the caves and among the cliffs of the mountains and called to the cliffs and mountains,

"Fall on us, and hide us from the face of him  
SITTING UPON THE THRONE and from the wrath  
of the LAMB. For the Day, the great Day of his  
wrath has come and who has power to stand?"

After this I saw four messengers standing upon the four

corners of the earth holding the four winds of the earth so that they would not blow upon the earth or upon the sea or upon any tree. And I saw another messenger coming down from the rising sun having the seal of the living God. He shouted with a great voice to the four messengers who had been given to hurt the land and the sea saying, "Do not hurt the land, neither the sea, neither the trees until we seal the slaves of our God upon their foreheads." And the number of those who were sealed was one hundred and forty-four thousand, sealed from all the tribes of Israel; from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, and from the tribe of Benjamin twelve thousand.

After that I saw a great crowd whom no man could number from all the nations and tribes and people and tongues standing before the throne and before the LAMB dressed with white clothing and palms in their hands. They shouted with a great voice, saying,

"Salvation to our God WHO SITS UPON THE THRONE and to the LAMB."

And all the messengers standing around the throne and the elders and the four living ones fell before the throne and on their faces and worshipped God, saying, "Amen. The praise and the glory and wisdom and thanks and power and honor and strength to our God forever and ever. Amen."

And one of the elders said to me, "Who are those clothed in the white clothes and from where did they come?"

I said to him, "Sir, you know."

He said to me, "These are they who came from the great trouble. They have washed their clothes and made them white with the blood of the LAMB. For this they are before the throne of God and they shall serve him day and night in his temple. And HE WHO SITS UPON THE



THRONE shall tent with them. They shall never hunger, neither thirst and the sun will not strike them because the LAMB who is before the throne will shepherd them. And he will guide them to the living springs of water, and God will wipe away all tears from their eyes.

And when he opened the seventh seal there was silence in Heaven for half an hour, and I saw the seven messengers standing before the throne and there was given to them seven trumpets.

And another messenger came and stood before the throne having a golden bowl, and there was given to him much incense to give with the prayers of all the holy ones upon the golden altar before the throne. And there went up from the hand of the messenger before God smoke of incense with the prayers of the holy ones.

And the messenger took the censer and filled it with fire from the altar. He threw it on the earth and there came thunders and voices and lightnings and earthquakes. And the seven messengers having the seven trumpets prepared themselves to sound the trumpets.

And the first sounded the trumpet and there came hail and fire mixed with blood, and it fell on the earth. And one third of the earth was burned and one third of the trees were burned and all the green grass was burned.

And the second messenger sounded the trumpet and something like a great burning mountain was thrown to the sea. And a third of the sea became blood. And a third of everything living in the sea died. And a third of the ships were destroyed.

And a third messenger sounded the trumpet and a great star burning as a lamp fell from heaven upon a third of the rivers and upon the springs of water, and the name of the star was Wormwood, and a third of the water became wormwood and many people died from the water because it became bitter.

And the fourth messenger sounded the trumpet and a third of the sun disappeared, and a third of the moon and a third of the stars, so that a third of it was dark. There was no light a third of the day and the same at night.

And I looked and heard one of the eagles flying in heaven,

saying with a great voice, "Sorrow, sorrow, sorrow to those living upon the earth because of the trumpet voices of the three messengers who are about to blow their trumpets."

And the fifth angel blew his trumpet and I saw a star that had fallen from heaven to earth, and there was given to it the keys of a bottomless part of the abyss. He opened the bottomless part of the abyss and smoke came up from the bottomless part as the smoke from a great furnace. It darkened the sun and the air. And grasshoppers came out of the smoke upon the earth. And authority was given them as authority of the earthly scorpions. And they were told not to hurt the grass of earth nor any green thing nor any tree, only those people who did not have the seal of God upon their foreheads. And it was given to them not to kill anybody but only to trouble them five months, and their trouble was as the trouble of a scorpion when it stings a person. And in those days people will hunt death and will not find it and desire to die and death will flee from them. And the appearance of the grasshoppers was like horses prepared for battle. And on their heads were crowns like gold and their faces were the faces of people and their hair was the hair of women and their teeth were like lions' teeth. They had iron breastplates on their breasts and the sound of their wings was the sound of many horsemen rushing to battle. And they had tails like scorpions that sting. And their tails had authority to hurt people five months. They had a king who was a messenger of the abyss whose name in Hebrew is Abaddon and in Greek, Apollyon.

The first sorrow has come. There comes two sorrows after this.

The sixth messenger blew his trumpet and I heard a voice from one of the horns of the golden altar before God saying to the sixth messenger, the one having the trumpet, "Free the four messengers imprisoned by the great river, Euphrates." And he freed the four messengers who prepared for the hour and day and month and year to kill a third of the people.

And the number of the soldiers on horses was myriads of myriads. I heard their count. In my vision the horses and those sitting upon them looked like this: They had red

breast plates and blue and yellow and the heads of the horses were as the heads of lions and from their mouths came fire and smoke and sulphur. And a third of the people died from the third plague from the fire and smoke and sulphur coming out of their mouths. And the authority of the horses was in their mouths and in their tails. Their tails were like snakes with heads with which they hurt. And the rest of the people, those who had not died in these plagues, did not change their mind from the work of their hands to quit worshipping the demon and their idols of gold and silver and copper and stone and wood which neither see nor have power to hear or walk. They did not change their mind from their murders, neither from their dope peddling, neither from their immorality, neither from their stealing.

I saw another strong angel coming down from heaven clothed with a cloud and a rainbow on his head. His face was as the sun, his feet like pillars of fire. In his hand he had a little book open. He stood with his right foot upon the sea and his left foot upon the earth, and he shouted with a great voice as a lion roaring. When he shouted the seven thunders spoke with their own voice. When the seven thunders spoke I began to write. And I heard a voice from heaven saying, "Seal up what the seven thunders said and do not write it." And the messenger whom I saw standing upon the sea and upon the earth raised his right hand to Heaven and swore by HIM WHO LIVES FOREVER AND EVER, WHO MADE HEAVEN AND EVERYTHING IN IT AND THE EARTH AND WHAT IS IN IT AND THE SEA AND WHAT IS IN IT, that it would be a short time until the days of the voice of the seventh messenger when he blows his trumpet and explains the mystery of God that he has told to his slaves, the prophets.

The voice I heard from heaven spoke to me again, saying, "Go, take the book opened in the hand of the messenger standing upon the sea and upon the earth."

I went to the messenger, saying to him, "Give me the little book."

He said to me, "Take and eat it up. It will be bitter in your stomach but in your mouth sweet as honey." I took the little book from the hand of the messenger and ate it,

and it was sweet in my mouth but when I ate it, it became sour in my stomach. Then he said to me, "You must again prophesy to the people and nations and tongues and many kingdoms."

He gave me a reed like a rod, saying, "Arise and measure the temple of God and the altar and those who worship there. Leave out the court outside the temple. Do not measure it because it was given to the nations, and the Holy City will be trampled down forty-two months. And I will give to my two witnesses, dressed in sack cloth to prophesy one thousand, two hundred and sixty days.

"These are the two olive trees and the two lamps standing before the Lord of the earth. And if any one wishes to hurt them, fire comes out from their mouths and burns their enemies. If any one wishes to hurt them, this is how they must die. They have authority to close heaven that it will not rain in the days they prophesy. They also have authority over the waters to turn them to blood and to strike the earth with a great plague whenever they will. And when they have completed their witness, the beast that comes up from the abyss will make war with them and will conquer them and kill them. And their bodies are on the street of the great city called Sodom and Egypt where our Lord was crucified. And some of the people and tribes and tongues and nations will look at their bodies three and a half days and will not let anybody bury them. And those living upon the earth will rejoice over them and celebrate and send and receive gifts because of the two prophets who troubled those living upon the earth.

"And after three and a half days the living spirit from God will go into them and they will stand on their feet and great fear will fall upon those who see them."

I heard a great voice from heaven saying to them, "Come up here." They went up to heaven in a cloud and their enemies saw them. There was a great earthquake at that hour. One tenth of the city fell; seven thousand people died in the earthquake. The rest became greatly afraid and gave praise to GOD OF HEAVEN.

The second sorrow has come. The third sorrow comes with speed.

Then the seventh messenger blew his trumpet. There was a great voice from heaven, saying,

“The kingdom of this universe has become the Kingdom of our Lord and of his Christ. And he will govern forever and ever.”

And the twenty-four elders seated before God on thrones fell upon their faces and worshipped God, saying, “We praise you, LORD GOD ALMIGHTY, WHO IS, AND WHO WAS, because you have taken your great power and have ruled. The nations were angry and your wrath has come and time to judge the dead and to give a reward to the slaves, the prophets, and to the holy ones and those fearing your name, to the small, to the great, and to destroy those who destroy the earth.”

And the temple of God was open in heaven and the ark of his agreement was seen in the temple. And there was lightning and voices and thunder and earthquakes and a great hail.

A great sign was seen in heaven; a woman clothed with the sun and the moon under her feet; and a crown of twelve stars on her head. She was with child and she cried with labor to bring forth.

And another sign appeared in heaven; a great, fiery dragon having seven heads and ten horns. It had seven diadems on its head. Its tail pulled down a third of the stars of heaven and threw them to the earth. The dragon stood before the woman that was about to bear the child that he might eat it up when it was born. She bore a male child that is about to rule all nations with a rod of iron. The child was caught away to God and to his throne. The woman fled to the desert, where God had prepared a place for her one thousand two hundred and sixty days.

And there was war in heaven. Michael and his messengers fought against the dragon. The dragon and his messengers fought and they had no strength. Neither was their place found any more in heaven. And the dragon—that old snake—was thrown out. He who is called Devil and Satan, who deceives every living person, was thrown out to the earth. And I heard a great voice in heaven, saying,

“Now has come salvation and power and the kingdom,

and authority to our God and to his Christ, because the accuser of our brothers is thrown out, who accused them before God both day and night. And they triumphed over him by the blood of the LAMB, and the word of their witness, and they did not love their lives to death.

“Celebrate because of this, O Heaven, and all that tent in it. Sorrow, O Earth and Sea, because the Devil, having great fury has been thrown down to you. He knows his time is short.”

And the dragon kept after the woman that had borne the male child when he saw that he had been thrown down to the earth. There was given to the woman two wings of the great eagle that she might fly into the desert, to her place. They cared for her there, time and time and a half time, from the face of the snake. The snake spat water like a river out of its mouth after the woman that he might wash her away by the river. The earth helped the woman. And the earth opened its mouth and swallowed the river that the dragon spat out of its mouth.

And the dragon hated the woman. It came out to make war on the rest of her descendants who keep the commands of God and have the witness of Christ.

And I stood upon the sand of the sea. I saw a beast rise out of the sea. It had ten horns and seven heads and ten diadems on its horns. And the name on its heads was Slander. The beast that I saw was like a leopard and its feet like those of a bear and its mouth like the mouth of a lion. The dragon gave to it its power and throne and great authority. And one of its heads was wounded to death. Its death wound was healed. The whole earth wondered about the beast. They worshipped the dragon that gave authority to the beast and they worshipped the beast, saying, “Who is like the beast?” and, “Who has power to make war with him?”

It was given a mouth speaking great and slanderous things. And it was given authority to act forty-two months. It opened its mouth with slander against God, slandering his name and his living place, and those tenting in heaven. And there was given him power to make war against the holy ones, and to win over them.

And there was given him authority with all tribes and peoples and tongues and nations. Everyone living on the earth worshipped him, whose names were not written in the LAMB's book of life, who was SLAIN FROM THE BEGINNING OF CREATION. If anyone has an ear, let him hear. If anyone takes captive, he will go into captivity. If anyone kills with the sword, he must be killed with the sword. Here is the endurance and faith of the holy ones.

And I saw another beast come up out of the earth. It had two horns like a lamb and spoke like a dragon. It has all the authority of the first beast that was before it. It makes the earth and all living in it to worship the first beast that had the deadly wound and was healed. It does great signs, so that it makes fire fall out of heaven to the earth before men. It deceives those living on the earth by the signs it was given to do before the beast. It tells those living on the earth to make an image of the beast that had the wound by the sword and lived. A spirit of power was given to the image of the beast so that it could even speak, and cause any who would not worship the image of the beast to be killed. He makes all, both small and great, rich and poor, free and slave, that it should give them a mark in the right hand and on their forehead. No one had power to buy or sell unless he had the mark of the name of the beast or the number of its name. Here is wisdom. Let him who has understanding count the number of the beast. Its number is the number of a man. And its number — six hundred sixty-six.

And I saw. And look, the LAMB stood on Mount Zion, with him a hundred forty-four thousand with his name and the name of the Father written upon their foreheads.

I heard a voice out of heaven like the voice of many waters, like the voice of great thunders. And I heard the sound of harpers harping with their harps. They sang a new song before the throne and before the four living ones and before the elders. No one was able to learn the song except the hundred forty-four thousand, who were bought from the earth. There are they who are not polluted with women, for they are pure. These are they who follow the LAMB wherever he may go. These have been bought back

from mankind as first fruits to God and to the LAMB. And no lie was found in their mouths, because they are blameless.

And I saw another messenger flying in the midst of the sky having the everlasting good news to proclaim to those living upon the earth, to the nations and tribes and tongues and peoples. He said with a great voice.

“Fear God and give him glory, for the hour of his judgment has come. And give worship to HIM WHO MADE THE HEAVEN AND EARTH AND THE SEA AND WATER SPRINGS.”

And another messenger, a second, came, saying,

“Fallen, fallen, Babylon the Great! She, who with the wine of her impure lust has made all nations drunken.”

And another messenger, a third, followed him saying with a great voice,

“If any one worships the beast and his image, and receives his mark on his forehead or his hand, he will drink of the wine of the wrath of God that is mixed unweakened in the cup of his wrath. And he will be troubled with fire and sulphur before the holy messengers, and before the LAMB.

“And the smoke of their trouble goes up forever and ever. They have no rest day nor night, all those who worship the beast and his image, and if anyone receives the mark of its name.”

This is the endurance of the saints; of those who keep the commands of God and the faith of Jesus.

And I heard a voice from heaven, say, “Write this, Happy are the dead who die in the Lord from this time on. Yes, says the Spirit. They rest from their bruising and their works follow them.”

And I saw. And look, a white cloud! And one seated on the white cloud like the SON OF MAN. He had a crown of gold on his head and a sharp sickle in his hand.

Another messenger came out of the Holy Place and proclaimed with a great voice to the one sitting on the white cloud,

“Send out your sickle to harvest, for the hour of harvest has come, because the harvest of the earth is dead ripe.”

He who sat upon the white cloud threw the sickle onto the earth and harvested the earth.



Another messenger came out of the Holy Place in heaven. He also had a sharp sickle.

Another messenger came out of the altar. He had authority over the fire. He said with a loud voice to the one who had the sharp sickle. "Send your sharp sickle and gather the clusters of the earth, for they are dead ripe."

And the messenger threw his sickle into the earth and gathered the vines of the earth. He threw it into the winepress of the wrath of the Great God. The winepress was trodden outside the city. And blood came out of the winepress as deep as the horses' bits for six thousand stadia.<sup>1</sup>

And I saw another sign from heaven, great and wonderful. Seven messengers having the seven last plagues, because the wrath of God is completed in them. I saw a sea like glass mixed with fire. Those who triumphed over the beast and over his name and over the number of his name, stood on the sea of glass, having the harps of God in their hand. They sang the song of Moses the Slave of God and the song of the LAMB, saying,

"Great and wonderful are your works, LORD GOD ALMIGHTY. Just and true are your ways, O, KING OF THE AGES. Who should not fear you, LORD, and glorify your NAME? Because you are the ONLY HOLY ONE, all nations will come and worship you, because your justice is made plain."

After this I saw. The Holy Place of the Tent of Witness was opened in heaven. The seven messengers having the seven plagues came out of the Holy Place. They were clothed with pure and shining linen and belted about the breasts with golden belts. And one of the four living ones gave each of the seven messengers seven golden bottles full of the wrath of God who lives for ever and ever.

And the Holy Place was filled with the smoke and glory and the power of God. No one was able to go into the Holy Place until the seven plagues of the seven messengers were completed. And I heard a great voice from the Holy Place say to the seven messengers, "Go, empty the seven bottles of the wrath of God on the earth."

The first went and emptied his bottle upon the earth. And there was a bad and grievous sore upon the men who

had the sign of the beast and worshipped his image.

The second emptied his bottle upon the sea. It became as dead blood. Every living thing in the sea died.

The third poured his bottle upon the rivers and water springs and they became blood. And I heard the messenger of the waters say,

“You are just, WHO IS and WHO WAS, the HOLY ONE, because you have judged these things. Because they have poured out the blood of the saints and prophets, and you have given them blood to drink. It is proper.”

And I heard from the altar,

“Yes, LORD, GOD, the ALMIGHTY, for true and just are your judgements.”

The fourth messenger poured out his bottle upon the sun. It was given to scorch men with fire. It scorched men with a great heat. And they slandered the name of God who has authority over these things. They did not get a new mind to give him glory.

The fifth messenger poured out his bottle upon the throne of the beast. Its kingdom became darkened. They chewed their tongues in their distress and slandered the GOD OF HEAVEN for their distress and sores, and did not get a new mind from their works.

The sixth messenger poured out his bottle upon the great River Euphrates and its waters were dried up, that the road of the kings of the rising sun might be made ready.

I saw three unclean spirits, like frogs, come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. These are the demonic spirits that do signs. They have gone out to the kings of all the living people to call them to the battle of the Great Day of GOD ALMIGHTY.

“Look, I come as a thief.

“Happy is he that watches and keeps his clothes, that he does not walk naked, and they look at his shame.” And they gathered together to a place called in Hebrew, Hor Megiddo.<sup>3 4</sup>

The seventh messenger poured out his bottle upon the air. There came out a loud voice from the Holy Place before the throne, saying, “It is done.” There were lightnings and

voices and thunders and a great earthquake, greater than has ever been since man was upon the earth. And the great city was divided into three parts and the cities of the nations fell. And Babylon, The Great, was remembered before God to give her the drink of the wine of the fury of the wrath of God. All islands fled and the mountains were not found. Great hailstones, weighing as a talent fell from heaven upon men. And men cursed God for the plague of the hail; for great was the violence of the plague.

One of the seven messengers having the seven bottles spoke to me, saying, "Come, I will show you the judgement of the great harlot that sits upon many waters, with whom the kings of the earth have been immoral; and who has made all people of the earth drunk with the wine of her immorality." He carried me in the spirit to a great desert. And he showed me a woman sitting on a scarlet beast having the name of Slander and having seven heads and ten horns. The woman was clothed with purple and scarlet, decorated with gold and precious stones and pearls. She had a golden cup in her hand full of shame, uncleanness, and immorality. And the name written on her forehead—**MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS AND SHAME OF THE EARTH.** I saw the woman drunk with the blood of the saints and the witnesses of Jesus. I was amazed with a great amazement when I saw her.

The messenger said to me, "Why are you amazed? I will tell you the mystery of the woman and the beast that carries her—the one having seven heads and ten horns. The beast you saw was, and is not, and is about to come up out of the Abyss and to go to destruction. All those living upon the earth will be amazed at it; those whose names are not written in the Book of Life from the beginning of the world; when they look at the beast that was, and is not, and is coming.

"Here is the place for the mind with wisdom. The seven heads are seven mountains upon which the woman sits. They are also seven kings. The five have fallen, the one is and one has not come. When he comes, he must stay but a short time. And the beast that was and is not, is

the eighth and is from the seven and goes to destruction.

“The ten horns you saw are ten kings. They have not yet received kingdoms. But they will receive authority as kings for one hour with the beast. These have one mind and they gave up their power and authority to the beast. These will make war with the LAMB. And the LAMB will triumph over them, because he is LORD OF LORDS AND KING OF KINGS, and with him are the called and chosen and faithful.”

And he said to me, “The waters you saw where the harlot sits are peoples and great crowds and nations and tongues. And the ten horns you saw and the beast will hate the harlot. They will make her penniless and naked. They will gnaw her flesh and burn her in fire. For God will put it into their hearts to do his purpose, and with one mind to give over their kingdoms to the beast until the word of God is completed. And the woman you saw is that great city that has ruled over all the kingdoms of the earth.”

After this I saw another messenger coming down from heaven. He had great authority. And the earth was lighted with his glory. He shouted with a mighty voice, saying, “Has fallen, has fallen, Babylon, The Great! It has become the home of demons, and the fortress of all unclean spirits, and the fortress of all unclean and hated birds; because she has made all nations drunk with the wine of the wrath of her immorality.

“The kings of the earth have shared her harlotry. The merchants of the earth grew rich thru the power of her wastefulness.”

I heard another voice from heaven say, “Come out of her, my people, that you do not share her sin, so you will not receive her plagues. For her sins have followed her to heaven and God remembers her injustices.

“Give to her as she has given to you. Double her according to her works. In the cup she has mixed, mix to her double. So much as she has lived gloriously and wastefully, give to her distress and mourning.

“Because she says in her heart, ‘I sit as queen, no widow am I, I may not see mourning.’ So let her plagues come in one day; death and mourning and famine, and she will

be burned with fire. For strong is the LORD GOD her JUDGE.

“The kings of the earth who shared her immorality and lived wastefully will mourn for her and wail for her when they see the smoke of her burning. They will stand afar off for fear of her distress, saying, ‘Woe, woe, the great city, Babylon, the mighty city, for in one hour has come her judgement.’

“The merchants of the earth will mourn and wail for her, because no one buys their loads any more: Loads of gold and silver and precious stones, and pearls and fine linen and purple silk, and scarlet and all thyme wood, and all ivory trinkets, and of all precious wood trinkets and of brass and of iron and marble, and cinnamon and incense and cosmetics, and perfume and wine and finest flour and wheat, and cattle and sheep and horses and chariots, and bodies and souls of people.

“And the ripe fruit of the whims of your soul is gone from you, and all the fat and glittering things are gone from you. And you will never again find them.”

Those merchants who grew rich from her stood afar off because of the fear of her distress, mourning and lamenting, saying,

“Woe, woe, that great city, that was clothed in fine linen and purple and scarlet and decorated with gold and precious stones and pearls: for in one hour is made waste so great wealth.”

And all shipmasters and sea travellers and sailors, and those who work on the sea, stood afar off and wailed as they watched the smoke of her burning, “What is like this great city?” They threw dust on their heads and cried, mourning and wailing, saying,

“Woe, woe, that great city, where all grew rich who had ships at sea by her wealth. For in one hour she is laid waste.”

Rejoice over her, O heaven and saints and missionaries and prophets<sup>2</sup> for God did judge your judgement upon her!”

The one mighty messenger took up a great stone like a mill stone and threw it into the sea, saying,

“So with violence will Babylon, the Great City, be thrown

down and not remembered again. And the sound of harpers and musicians and flute players and trumpeters, will not be heard in you again, and any artist of any art will not be found in you again, and the sound of the mill stone will not be heard in you again, and the light of the lamp will not shine in you again, and the voice of the bridegroom and bride will not be heard in you again, because your merchants were the great men of the earth and deceived all nations by your narcotics. And the blood of the prophets and saints was found in her and all the slain on the earth."

After this, I heard as it was, a great voice of crowds of people in heaven. say.

"Alleluia, salvation and glory and power be to our God, because true and just are his judgments. He has judged the great harlot who polluted the earth with her immorality, and he has avenged the blood of his slaves from her hand." And again they said, "Alleluia." And her smoke went up for ever and ever. And the twenty-four elders and the four living ones fell down and worshipped the God WHO SITS UPON THE THRONE, saying, "Amen. Alleluia."

And a voice came out of the throne, saying, "Praise our God, all you his slaves that fear him, both small and great."

And I heard as it were the voice of many crowds, as the sound of many waters, as the sound of mighty thunders, saying,

"Alleluia, for the LORD our ALMIGHTY GOD reigns. Let us rejoice and exult and give him glory, for the marriage of the LAMB has come, and his bride has made herself ready. And he has given her wedding clothes of fine linen, pure and white. For the fine linen is the justice of the saints."

And he said to me, "Write. Blessed are they who are called to the marriage feast of the LAMB." And he said to me, "These are the true words of God." I fell before his feet to worship him. But he said to me, "Not so. I am your fellow slave and brother of you who have the witness of Jesus. Give worship to God. For the witness of Jesus is the spirit of prophesy."

Then I saw heaven opened. And look, a white horse! He who sat upon it is called FAITHFUL AND TRUE. His

eyes are a flame of fire and upon his head many diadems and a name written that no one knows but he himself. He was dressed in clothing spattered with blood. His name is called THE WORD OF GOD. The armies of heaven follow after him upon white horses, clothed in pure, white, fine linen. A large, sharp sword goes out of his mouth that he might smite the nations with it. He will shepherd them with a rod of iron. He will tread the winepress of the fury of the wrath of ALMIGHTY GOD. He has his name written on his clothing and on his thigh, KING OF KINGS AND LORD OF LORDS.

I saw one messenger standing in the sun. He shouted with a mighty voice to all the birds flying in the sky,

“Come, gather to the great feast of God, that you might eat the flesh of kings, the flesh of generals and the flesh of the mighty, the flesh of horses and their riders, the flesh of all free and slave, both small and great.”

I saw the beast and the kings of the earth and their armies gather together to make war upon him who sits upon the horse and his armies. The beast was taken and with him the false prophet that did the signs before him by which he deceived those who had received the mark of the beast and who worshipped his image. These two were thrown alive into the lake of fire of burning sulphur. The rest were killed by the sword that goes out of the mouth of him who sits upon the horse. And all the birds were filled with their flesh.

And I saw a messenger coming down from heaven holding the key to the Abyss and a great chain in his hand. He took hold of the dragon, the old snake, who is the Devil and Satan, and chained him a thousand years and threw him into the Abyss. He shut up and sealed the cover over him, so that he can not deceive the nations until the thousand years are completed. He has to be loosed a little time after this.

And I saw thrones. And judgement was given to those seated upon them and to the spirits of those who were beheaded for the witness of Christ and for the word of God, and who did not worship the beast nor its image, nor receive his mark on the forehead, nor on his hand. These lived and

ruled with Christ a thousand years. The rest of the dead did not live until the thousand years were ended. This is the first rising again. Happy and holy are they who have part in the first rising again. The second death has no authority over them. But they will be priests of God and of Christ and they will reign with him the thousand years.

And when the thousand years are ended, Satan will be freed from his prison and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them to battle. Their number will be like the sand of the sea. They came up over the wide earth and surrounded the camp of the saints and the Beloved City. And there came down fire from heaven and burned them up. And the Devil, who deceived them was thrown into the lake of fire and sulphur, and also the beast and the false prophet. And they will be tormented day and night for ever and ever.

And I saw a great white throne and One seated upon it, from whose face the earth and heaven fled and no place was found for them. And I saw the dead, great and small, stand before the throne. And books were opened. And another book was opened which is The Book of Life. And the dead were judged from the things written in the books, according to their works. And the dead and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone was not found written in The Book of Life, he was thrown into the lake of fire.

And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And the sea is no more. And I saw the Holy City, New Jerusalem, coming down out of heaven from God, dressed as a bride decorated for her husband. And I heard a mighty voice out of heaven, saying,

“Look, the tent of God is with men and he shall tent with them, and they shall be his people, and God himself shall be with them. He shall wipe away every tear from their eyes, and death shall be no more, and mourning and crying and distress shall be no more, because the first things have passed away.”

And HE WHO SITS UPON THE THRONE SAID, “Look, I make all things new.” And he said, “Write.



These words are faithful and true.” And he said to me, “It is done. I am the A and the Z, the First and the Last. To him who is thirsty, I will give the spring of water of life without cost. He who triumphs shall inherit these and I will be his God, and he shall be my son.

“But the fearful, the unfaithful, the filthy, the murders, the immoral, the narcotics, the idol servers and all liars shall have their part in the lake of fire. This is the second death.”

And one of the seven messengers who had the seven bottles full of the seven last plagues spoke to me, saying, “Come, I will show you the Bride, the Lamb’s wife.”

And he carried me in the spirit to a great and high mountain and showed me the Holy City, Jerusalem, coming down from heaven from God. It had the glory of God and shone like a most precious stone, like a crystal clear jasper stone. It had a wall, great and high, with twelve gates, and at the gates, twelve messengers. And written on them are the names of the Twelve Tribes of the sons of Israel. On the East three gates, and upon the North three gates, and upon the West three gates, and upon the South three gates. And the wall of the city had twelve foundations and upon them the twelve names of the Twelve Missionaries of the Lamb.

And he who spoke to me had a golden measuring rod that he might measure the city and its gates and its wall. And the city lies four square. And its length is equal to its breadth. And he measured the city with the rod, twelve thousand stadia.<sup>1</sup> And the length of it and the breadth of it and the height of it are equal. And he measured the wall of it, a hundred and forty-four pexon<sup>1</sup> according to the measure of the man (that is, of the messenger). And the material in the wall is jasper. And the city is pure gold, like transparent glass. And the foundations of the wall of the city were decorated with all precious stones: The first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chryso, the eleventh jacinth, the twelfth amethyst. And the twelve gates are twelve pearls. Each gate is a

pearl. And the streets of the city are pure gold, like shining glass.

And I saw no temple in it, for the LORD GOD ALMIGHTY and the LAMB are its temple. And the city has no need of the sun nor the moon to shine in it, for the GLORY OF GOD shines upon it and the LAMB is its light. And nations shall walk in its light, and kings of the earth bring their glory into it. And its gates shall never be shut by day, and there shall be no night there. And they shall bring glory and honor of the nations into it. And there cannot enter anything that pollutes or makes distress or lies; but only those who are written in the LAMB'S Book of Life.

And he showed me a river of water of life, clear as crystal, pouring out of the throne of God and of the LAMB, in the middle of its street. And on this side of the river and on that side of the river was there the tree of life, producing twelve fruits, each month producing its fruits. And the leaves of the tree are for the healing of the nations. And there shall be no more curse.

And the throne of God and of the LAMB shall be in it and his slaves shall serve him. And they shall see his face, and his name shall be upon their foreheads. And there shall be no night there. And they have no need of the light of the lamp or light of the sun, because the LORD GOD shall lighten it and HE SHALL RULE FOREVER AND EVER.

And he said to me,

“These words are faithful and true. The Lord God of the spirit of the prophets has sent his messenger to show his slave that which has to come about with speed. And look, I come with speed.

Happy is he who keeps the word of the prophesy of this book.”

And I, John, am the one who has heard and seen these. And when I had heard and seen, I fell down at the feet of the messenger to worship him who had shown me these things. And he said to me, “See that you do not. I am your fellow slave and brother of the prophets and of those who keep the words of this book. Worship God.”

And he said to me, “Do not seal up the words of the

prophecy of this book, for the time is near. He who is unjust, let him stay unjust. He who is filthy, let him stay filthy. He who is just, let him continue to do justly. And he who is holy, let him stay holy.

“Look, I am coming with speed and my payment is with me, to repay each one for whatever his work is. I AM the A and the Z, THE FIRST and THE LAST, THE BEGINNING and THE END.”

“Happy are they who wash their robes, for theirs will be authority over the tree of life and to enter the city by the gates.

“For outside are dogs and dope peddlers and pimps and murderers and idol servers and all who love and make a lie.

“I, Jesus, have sent my messenger for you to witness these things in the churches. I AM the ROOT AND BRANCH OF DAVID, THE FIRST SHINING STAR.”

And the Spirit and the Bride say, “Come.” And he who hears, let him say, “Come.” And he who is thirsty, let him come. And he who will, let him come and take of the water of life without price.

I, myself, witness to everyone who hears the words of prophecy of this book, if he shall add to them, God shall add to him the plagues written in this book. And if anyone takes away from the words of the prophecy of this book, God shall take away his part of the Tree of Life and from The Holy City, that are written in this book.

He who witnesses to these, says,  
“Yes, I come with speed.”

Amen.

Come, Lord Jesus.

The favor of THE LORD JESUS CHRIST be with all people.



## *Footnote Addenda*

### Monetary Values

<sup>1</sup>The Roman Denarius, or Greek Drachma is the base for for our scales of values.

Also called “piece of silver”

Denarius, Dracma	= one days' harvest wage.
As, or assaron	= 1/16 denarius
quadrans, kodrante	= 1/4 as
Lepton	= 1/2 quadrans
dedracma, stater	= 2 dracma
100 dracma	= 1 mina
6000 dracma	= talent or argurion

### Measure Values

1 xestes	= short pint
bato, metres	= 10 gallons
saton	= 13 peck
koro	= 157 gallons
myriad	= 10,000
pekus	= 18 inches
orguia	= 4 pekus
stadia	= 200 yards
sabbath days journey	= 6 stadia
milion	= 5,000 feet

Weights and measures varied from time and place. Shop-keepers would have 2 sets.

<sup>2</sup> Some manuscripts add, “For to you is the Kingdom and the power and the glory, forever. Amen.”

<sup>3</sup> Some manuscripts add: “But this come out only by prayer and fasting.”

<sup>4</sup> Some manuscripts add: “And he who marries the divorced one commits adultery.”

<sup>5</sup> Some manuscripts say: “Why call me good? There is no one who is good except God.”

<sup>6</sup> Some Latin manuscripts add, “The Son of God.”

<sup>7</sup> Some manuscripts add: “And be baptized with the baptism with which I will be baptised?”

<sup>8</sup> Some manuscripts say: “and hard to carry.”

- <sup>9</sup> Some manuscripts say: "Rabbi, Rabbi."
- <sup>10</sup> Some manuscripts add: "Christ."
- <sup>11</sup> Some manuscripts say: "Upon earth."
- <sup>12</sup> Some manuscripts say: "Morons and blind."
- <sup>13</sup> Some manuscripts read: "Uncleanness." Others: "Greediness."
- <sup>14</sup> Some manuscripts add: "and dish."
- <sup>15</sup> Some manuscripts read: "And you have completed the works of your father."
- <sup>16</sup> "To you", appears in some manuscripts.
- <sup>17</sup> Some manuscripts add: "Empty."
- <sup>18</sup> Some manuscripts say: "Innocent."
- <sup>19</sup> Some manuscripts say: "This just one."
- <sup>20</sup> Some manuscripts add: "That the words of the prophet might be completed, 'They divided my outer coat among them and for my clothing they gambled.'"
- <sup>21</sup> Some manuscripts add: "Another took a spear and pierced his side and there came out blood and water."
- <sup>22</sup> The margin says: "Galilee."
- <sup>23</sup> The margin adds, "as Elijah did?"
- <sup>24</sup> The footnote adds, "and said, 'You do not know the kind of spirit you have. The Son of Man did not come to destroy men's lives, but to save.'"
- <sup>25</sup> Or, "Among"
- <sup>26</sup> Some Latin manuscripts say: "Thread a needle with a rope."
- <sup>27</sup> Some manuscripts say: "to the Kingdom."
- <sup>28</sup> Some later manuscripts add: "With one accord."
- <sup>29</sup> The later manuscripts add: Philip said, "It is permitted if you believe with your whole heart." He answered, "I believe that Jesus is the Son of God."
- <sup>30</sup> The margin says: "three."
- <sup>31</sup> Or. "Two hundred seventy six."
- <sup>32</sup> Some manuscripts say, "Father of our Lord Jesus Christ."
- <sup>33</sup> Some manuscripts say, "your."
- <sup>34</sup> Or, "Mount Megiddo."
- <sup>35</sup> Or, Word. See Page 441.

## SOME TRANSLATION PROBLEMS

“You ask, ‘Does man have a spirit?’ Man is a spirit, struggling thru the limitations of the flesh.’

“You ask, ‘Does the Bible have the Word of God?’ The Bible is the Word of God, struggling thru the limitations of a book.”  
Anon.

Let us pray that this struggle shall go on forever. Man, each one of us, is so vast that we reach the best only when we answer that impossible call from God and then turn to his Word for wisdom and guidance and strength.

The translator’s job is to help to make this Word plain. This is a never-ending job for two reasons: The meaning of words keep changing. Old ones are dropped and new ones are added. Languages in use are living.

Besides, the Greek texts, from which most English translations were made, have words so full of meaning that it is impossible for any one person to give the whole meaning. An example. Luke quotes Jesus as saying, “The Kingdom of God is within you,” or, “among you.” (Luke 17:20), One is as accurate as the other.

So, when finding differences, thank God, and take both. Read many translations. Then, get the next one.

LOGOS is a word that needs special attention.

Translated, it is “Word.” It has all the meanings that this word has in English, plus many more. Most translators handle these variations clearly, so we are left with only one use to bring to our notice.

In the old Greek religions, every act, every cause and effect, was under the control of some god, or demon especially appointed by some god. There were good gods and bad ones. The same with demons.

With the rise of Socrates as a philosopher, the Greeks were faced with what we call, logic—The search for the reason, the cause and effect.

Plato, his student, carried this one step farther. He reasoned that there must be a controlling power over all gods, demons, people, and everything seen and unseen. He named this one LOGOS.<sup>35</sup> He described him as being invisible, eternal, the cause and upholder of all things, seen and unseen.

John 1, 1-3 and I John 1,1 uses LOGOS in this Platonic meaning. That is why this term is kept here in this work.

Plato wrote, "In the beginning was the LOGOS. And the LOGOS was with God." John adds, "And God was the LOGOS." Plato wrote, "In him was life." John adds, "And the life was the light of people."

I John's introduction says, "The LOGOS of life."

"You will find that most of the arguments about Jesus being One with the Father comes from these two writings.



## THE CENTRAL MESSAGE

God raised Jesus from the dead and he is alive and you may know him, now, today.

Because of this, we are called of God to go out in his presence and strength and tackle the unfinished business that he began to do and to teach.

Matthew calls this, "The Kingdom of the Heavens." Mark and Luke say, "The Kingdom of God." John uses the term, "Life."

Other New Testament writers agree on the theme that Jesus is alive and develop different ideas to fit the time and the problem.

Every writing takes for granted, or states in plain words, that the message and work of Jesus is for us to take right now and to get on the job. That work has to do with the way we treat each other. Paul says, "The Kingdom of God is not feasting and drinking, but justice and peace and joy in the Holy Spirit." Justice covers the right acts with all people.

Matthew, Mark and Luke quote Jesus' advice to a rich young man, "Go, do business with what you have and give to the outcast. And come, follow me."

From first to last, there is warning to those who do not. Matthew quotes Jesus as saying that those who talk and do nothing will land in the junk yard (Gehenna). Revelation says, "The fearful and unbelieving . . . and all liars shall end in the lake of fire and sulfur, the second death."

This book is for now. Read. Rise up. Tackle that impossible work. You will find Jesus there to help.



## SOME GREEK WORDS WITH MANY MEANINGS

### Transliteration

AGO	lead, bring, lead away, drive off, conduct, accompany, lead out, produce, drag, guide, incite, hurry away, go, go away, celebrate, pass the time.
HAMARTANO	to miss the mark, to be in error, to sin, to be guilty of wrong, offend.
ANA	up, back, again, at the rate of, step by step.
ASTHENES	without strength, weak, sick, affliction, distress, calamity.
AFIEMI	put away, separate, draw away, withdraw, stir up revolt, depart, go away, desist, let alone, desert, divorce.
GINOMAI, GENNAO	come into existence, be created, be produced, be born, produce, grow, be appointed, established, satisfied, fulfilled, become, start, beget, fruit, increase.
DIA	thru, during, by means of, with, because of, for the sake of.
DIKE	just, right, justice, judgment, judicial punishment, sentence.
DIKAIOS	justice, righteousness, equal, fair, upright, innocent, pious, deserving, fit, proper, to make just, to vindicate, to hold guiltless, be acquitted, stand approved, accepted, judicial sentence, making right, acquit, justification.
DUNAMIS	power, strength, ability, authority, might, majesty.
EI	if, since, whether, tho, altho, unless, except, perhaps, whoever, whatever, whether.
EN	in, by, upon, among, with, before, during, in the presence of, in case of, on the occasion of, furnished, equipped with, accompanied by.

EXOUSIA	authority, permission, power of choice, government, dignity, ruler, power of authority and right, delegated authority, ability and strength one has.
KURIOS	Lord, Lord Jesus, Jehovah, master, owner, possessor, potentate, sovereign, boss, term of respect, sir.
PARA	with, by, near, in, among, along, at, above, over, more than, except, save, beyond, past, in sight of, at home, all (with genitive), because of, deviation from, violation of.
TAXUS	swift, fleet, prompt, quick, perhaps, ready, possibly, quickly, speedily, shortly, soon, hastily, impending, immediately.
TELOS	an end, perfect, complete, closing act, final dealing, perfect discharge, issue, final stage, result, to the full, ripe, entire, a tax, due, age, to finish, be ended, elapse.
HUPER	above, over, in behalf of, instead of, about, concerning, beyond, more than, in a higher degree.
HUPO	under, by, at the hands of, at, about, agreement with, slightly.
XAIRO, XARIS	rejoice, full of joy, be glad, greet, grace, joy, gladness, favor, acceptance, free gift, pleasing, charm, beauty, approval, benefit, charitable act, divine influence, endowment, thanks, to oblige, gratify, to please.
XRISTOS	Christ, (Hebrew, Messiah) Anointed One, King, Final Authority and Judge.